~~Aa 14 47~~ THE

Christian Subject:

A

TREATISE,

Directing a Christian to a Peaceable Conversation suitable to a Holy Calling.

Wherein are answered those ordinary

OBIECTIONS

OF

{ *Heresy*, *Tyranny*,
{ *Usurpation*, *Breach of Covenant*,

Imprimatur. *Edmund Calamy* of *Aldermanbury*.

Pacificis precibus Deus potest esse pecatus, Cip. in orat. *Dom*

He walked with me in peace and equity, and did turn many away from iniquity. Mal. 2 6.

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To the Christian Reader.

IT seems good to the Lord not only to set Ministers as lights in the face of the people to shine in doctrine, and practice; but also that the examples of their lives should extend to their sufferings as well as to their common conversations. God therefore above all others exercises them in afflictions and by hands on all sides, that they, which are next to Christ the head of his Church, might be the most like, and conformable unto him, and this not for themselves alone, but for the Churches sake, for whom alone they are what they are, so having by all wayes taught them that they might so teach others. Paul *preacheth much out of his afflictions to all Churches and persons in particular; and our Saviour enjoyns this on Peter.* Luke 22.32. Strengthen, non oratione tantum, ut ego pro Te discipulo, sed exhortatione, &c. ut Apostlus, ut frater lapsus, &c. *Not by prayers and intercessions only, as I have interceded for thee my disciple and member; but by experimentall observations and exhortations gathered out of thy severall conditions: and indeed then is truth most savory to the Preacher and hearer, then seasonable, and commonly effectuall, when we set our seals, to the certainty of it.*

I the Author hereof the unworthiest of any of Gods

servants, the weakest of all his Labourers should appear yet more unworthy and weak, did he hide any thing of the Councell of God from his people revealed to him by his word *or* works; *or should he not exercise and improve his improvements for his Church; or should he hide a talent so precious and refined, or should he not bring forth some more full and seasonable fruit by his prunings as well as his manureings, and if this fruit prove pleasant, and healing to thee, as to him, both may magnifie that gracious and overruling skill and wisdom of the Almighty Father, that beyond the intentions of Satan, or carnall men should produce such eminent good out of such desperate evils: And if this contribute to the good but of one Christian, he shall make use of that of his Author,* ego nec labi & errare non posse solum fateor, sed debere: *it behoved him, though not became him to erre; it was good for him, that he was afflicted; it was good for thee, that he offended.*

Lipſ. prælect. Prolit. lit r.

It concerns him therefore, Christian reader, who hath been enlightened in the Kingdom of Christ, and hath been partaker of the sufferings of that Kingdom in these late sad times to acquaint thee with the occasion of his writing, and the reason of the manner *of his writing.*

The occasion of it is to discharge his duty in reference to thy safety, which he desires to do with the freer minde, and fuller affection in as much of those various censures the author expects to be cast on him being once of another judgement; not that in any respect he would labour to reproach, or censure any dissenting brother, but in the Spirit of meekness, and tender compassions

beseech him from what is written. and by his example to return into a sound and quiet minde: its Gods mercy to beat thee on other mens backs, and to hold their light to thy feet; whereto as to the hand of God the author not only willingly submits, but is thankfull that he is a servant of thine: and therefore he that blushed at the Commission, glorys in the discovery of his infirmities.

Such was his evil as to over look and slight Government in the hands of persons, that might miscarry in the obtaining or managing of their power: for Government still remains an Ordinance of God, and requires due and lawfull obedience, as thou mayst read at large in the treatise. It was the infirmity if David *to fret and be peevishly affected to see persons ungodly (in judgement or practice) to flourish in an uninterrupted peace, wealth & honour: it becomes such whose judgments varie from them (yet not able undoubtedly to search forth the wayes of Gods judgements) quietly to* waite, Hab. 2.
God will speak: *to* stand *still and* be still, *if they mean to see his salvation: and sure it is, that a soft and lingring hope with a firm faith opens to the fruition of promises. St.* Hierom. *Speaking to that of Ier.* 9.11. I think toward you thoughts of peace: *therefore pray for peace,* ut deus captivitatis finē, & patientiā præsentium laborum seu spem futurorum. *That I the Lord might give ending to your captivity, and in the mean time patience under your present bondages, and hope for future happinesses. God prepares for mercies by such gracious dispositions, and thou sees that he that makes the most haste, is ofis the furthest of: and hence it followes, that this impatient and boiling pas-*

sion puts a man upon an inconsiderate compliance and confederacy with ungodly persons, to oppose that Government they so maligne, of whose ungodliness the uncessant series of providences most eminently exercised against them might much convince thee and cautionate thee (as it should have done the author) that thou associate not with them, least the same judgement watch over thee, as it hath done them: this was the failing of Jehoshaphat, *whom God suffered to joyn with and assist the wicked* Ahab, *an hater of the faithfull, a man given by himself to sin, and given by the Lord to judgement: for which afterwards he was sharply reproved, and then had like to have faln under the same curse by his unadvised conjunction.*

2 Chron. 18. and 19. cap.

And according to the nature of these the Authors sinfull practices, did God prepare and proportion his troubles as for the materiall part of his afflictions, they were not so great in themselves, as in the sence of them; which could not contain such weight, such bitterness, and pinching straightnesse, but it must arise from the stopping of the dayly confluence and supply of strength from the Lord. And hence often-times became his heart straightened and shut up towards God in his greatest necessities, and hence flowed in tumultuous confusions, that when he would gather his soul the closest to God to refresh himself but a little, he could not; and what he received then was thorow great intermissions: and this way of affliction is not usuall with God to multiply his servants troubles, but that the practices much displeased him: its far better, and safer for a Christians sins to be searched out by the word, then by affl Ctions; that the conscience should be more kindly and sweetly awakened

awakened by the voice of Christ, then by the lightenings and thunders of his iresull corrections: among all these waves of God (besides his domesticall sufferings) the author was much tost, yet sunk not: and if sunk, he hath left thee, Christian reader, this treatise as the top-mast of a minde more troubled, then his person, to teach thee to avoid those dangerous passages of life, into which thy weaker and lesse skilfull brother hath faln: and herein be advertised. That though no afflictions arise but from a just cause within us yet thou takest heed, least thou appear eminently instrumentall therein, that so they may attend more glorious tryall, then thy correction. And while God is chastising take heed then of sinfull deviations, and prevarications, least then thou thicken the cloud over the face of God, by the light of whose presence, thou must then be guided and supported, unlesse inevitably thou perishest in them. And as thou shouldest not suffer as an evil doer, so take heed thou fallest not into the same snare with evil doers, walk worthily before them, but have no fellowship with them, walk not in their way, sit not in their councels. Have reverent thoughts of them that are in authority, whether their power be originall, or derived: whatsoever their power be, and whosoever hath the administration thereof observe God in in (as he is in all things, and more apparently in such) whereby it may be sanctified unto thee. thou mayst glorifie God in it; love the Governors, pray for them, study their peace, and be able to appeale to thy heart for approvement of the sincerity of thy desires herein; such a disposition is no lesse honorable, then comfortable. Lay down the spirituall weapons of a sinfull warfare, as pride, covetousnesse,

revenge, &c. Sweet sins, but cannot be fed without the ruin, or disquiet of thy brother; its a most vain thing for two parties to strive for superivity, to raise factions to devide, and accasion a strife hereunto, when both have deserued well; better it is to suffer injury by an equall, then by striving to injure both; which as Saint James *saith, arises from, and nourishes our lusts only. Themistocles the Governor of* Athens, *as* Ælian, *seeing two cocks fight most earnestly for life and death, said; they fight neither for houshold goods, their country, parents, children, nor friends,* sed ne alter ab altero superetur: *that one might not be above another; and thus it is with many men, though otherwise be their pretences: Ambition, Self-interest, Maliciousnesse, are never good as causes, directors, or ends: nay its safe, honest, our duty sometimes, (where it may stand with a good conscience) to let fall the right of one side, rather then to endanger the safty and right of all: and herein Christian reader, thou seest the occasion to stretch out it self as much to thee, as to the author; its for thy sake, and for those ends he writes this small treatise for thee; which the God of peace make usefull to thee.*

As to the manner *of his writing; its somewhat Systoricall and that is most apt for discourse,* magnis exemplis edocti: *we love to tread in others steps, especially in doubtfull, and difficult times; we see, as of old, the whole nation modeling themselves in habit, manner, language, and Religion into the form of their superiors; that if we should go to the most of people and ask them as Christ did the Pharisees, whose* image *and* superscription *is this, that is on your conversation, profession, &c. It might easily be returned, its the image*

of

of our Ruler, and the superscription of his Ordinance; and hence it is we are so subject to mutations: but it ought not to be so with Christians, their maners & lives ought alwayes to be the same, because they have the same rule and way to walk by, an incorruptible word, an eternall truth, and everlasting law, that has been in all ages; the same that Christ the King made and lived by; of whom the Primitive Church was a severe and close follower. I have set down those that are the most noble examples and worthy patternes of such as saw Christ in the flesh, and multitudes of Christians who were their disciples also; that so thou mayst see their fashion of old, what was the practice and manners of ancient Christians living under Kings, Governors, and all kinds of government, and changes of government, even such as first laid the foundation of the church; first labourers in the vineyard of Christ, and watered it with their blood; and all the blood shed so abundantly fell like oil upon the ground, softly and quietly: those are them worthy of our imitation as Heb. 12. 1. Wherefore seeing we also are compassed, &c. Quid præclarius (*saith his author*) quam ipsa christianæ Ecclesiæ quasi incunabula pervidere, in quibus producta à christo, ejus verbo ab Apostolis nutrita, suisque progressionibus usa, pedetentim crevit, venitque ad summum quid pulchrius —— quam illa tempora intueri in quibus *Hegesyppus* Ecclesiam castam & incorruptam virginem memorat? *Assuredly, Christian reader, thou wouldst desire these times to be like them when the Church was in her purity. and the spouse of Christ unde filed; herein is presented somewhat of them to thee, for if the author mis-*

take

take not, the utmost example survives not 100. years or much more after Christ, whose funeralls and ascention the Church was yet freshly celebrating: and the Christians in those times we read exactly following this Apostolical Canon, Let supplications, prayers, &c. Then whom we ought to follow none with greater ambition and emulation. And its his desire, that Magistrates like the highest boughs of the goodliest trees might be the most fruitfull, and bowing themselves down with the abundance thereof might let fall their ripe fruits into the subjects lap, who does so plentifully water them with their prayers, and tears; that the Lord according to our desires would rain down peace and righteousnesse thorow the Magistrate, which we may gratefully receive, and conscientiously employ and improve to the Common good,

Who is thine in the Lord.

J. R.

THE
Christian Subject:
OR,
A Treatise directing Christians to a Conversation sutable to their Calling:
And
Resolving those common Objections
Of *Heresy, Vsurpation, Tyranny, Breach of Covenant.*

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1 Tim. 2. 1, 2.

I exhort therfore, that first of all, supplications, prayers, intercessions, and giving of thanks, bee made for all men: for Kings, and for all that are in Authority, that we may lead a quiet and peaceable life in all godlinesse and honesty: for this is good, and acceptable in the sight, &c.

CHAP. I.

PAUL writes these two Epistles to *Timothy*, whom he oft salutes with the appellation of *Son*; and this first Epistle hee writes to *Timothy* γνησίῳ τέκνῳ *his own son*, as if he was *naturally* begotten by him; but such cannot bee

the meaning: nor meerly an *adopted son*, whose affections mutually ran forth one to another, and especially in their afflictions when their affectionate assistances and services were so great, as if they were betwixt father and son. But he is a *son* in a *spirituall sence*, and *Paul* was so his father, not in that *common sence* begotten by him in the second birth of Regeneration, wherein hee stiles himselfe father frequently in other of his Epistles, and wherein he was a fruitfull parent, fiting the house of God with a numerous of-spring of gracious children; but I say in this sence hee was not his father, it being more then conjecturall, that *Timothy* was a true Beleever before hee knew *Paul*, and that those gracious principles and first seeds of grace were early sown in him by the carefull education & instruction of his pious parents, as it appears by those passages of *Paul* in these Epistles, wherein he in-mindes him of those hopefull presages of him from his ripening infancy, 1 Epist. 1. 18. *This Charge I commit, &c.* and in the 2 Epist. 1. 5. *when I call to remembrance &c.* and 3. 15. *and that from a child, &c.* But he was a son ἐν πίστει or εἰς πίστιν, to the preaching of the Gospel, and Doctrin of Faith; though a Brother and fellow Labourer in the work of the Ministry with *Paul*, yet a Son too in the *Ministerial Office*, whom first he begot and set apart unto that Calling, as 2 Epist. 1. 6. *Wherefore I put thee in remembrance, &c.* and having so begotten him

him, he accordingly educates him, ſets him his particular charge, where and over whom he was to exerciſe his gifts, and for which he would call him to account: and being ſo diſpoſed of, he ſends unto him, as his ſonne, theſe Epiſtles; not only to teſtify his paternal affection, but his care alſo, that hee might not want ſufficient directions and encouragements to ſtrengthen and enable him how he ſhould worthily deport himſelfe in that place, like a ſon of *Pauls*, and a Father in the Church; whoſe example, & fatherly precepts here are laid before him: and in this reſpect and relation *Paul* writes unto him, as the generall ſcope of the Epiſtles evidences to us. And in particular

Firſt, He propoſes ſome things by way of caution, concerning ſome Falſe-teachers, or ſome that would be Teachers, who having found out ſome new and curious Doctrin, at once would be the Inventers and Patrons of it; as alſo concerning backſliders from the true Faith; and concerning ſore-ridden hearers, that could no longer endure ſound Doctrine, and of high-witted, boaſting, and verball profeſſors, that practiſed and profeſſed themſelves polemical, critical, and much hiſtoricall in Divinity, as you may read in the beginning of this Epiſtle, and ſeverall other touches ſprinkled up and down the Epiſtles.

Secondly, Hee preſcribes ſome poſitive Rules by way of Injunction, and Exhortation, as an Apoſtle and Miniſter of Jeſus Chriſt, to *Timothy* a

Servant to the ſame Maſter, and in the ſame Work. And

Firſt, this is more generall: charging him to Conſtancy and Courage, verſe 18. chap. 1. *This Charge* &c.—*that thou mighteſt, &c.* be as a ſtout Souldier in this thy Calling general and particular, both being ſo much for the glory of Chriſt, as a Chriſtian, as a Miniſter. No good warfare unleſſe it be *ad victoriam*, every Chriſtian muſt be a Conqueror: How he is a Conqueror that is conſtant, v. 19. *holding, &c.* he overcomes that is not overcome, *ſperans—certus de præmio, ſi vincat, certus ſe victurum, ſi perſeveret*, being ſure of reward, if he overcomes; and as ſure to overcome, if hee endures. Hee that ſuffers death for the Faith under a Perſecuter, overcomes as well as he that converts Souls, deſtroyes the holds of Sin and Satan, confutes Hereticks, &c. ſo long as he makes not a voluntary ſhipwrack of Faith and a good Conſcience, thorow the windes of Hereſy, and ſtormes of Perſecution, though at length the bottom ſinke, that frail Tabernacle of his fleſh bee waſted in the fire, or devoured of wilde beaſts, yet he hath *fought a good fight*, hee hath *warred a good warfare*.

Secondly, In this Chapter hee begins to lay down more ſpecial and particular directions how he ſhould carry himſelfe in his ſpeciall Function, as a Miniſter. *I Exhort therefore, &c.*

In theſe verſes obſerve,

1 The

1 The circumstantiall parts

1 A rational Inference, *Therefore.*

2 Of Order, *First of all.*

2 The materiall parts, wherein

1 The duty laid down in charge expressed in many words, *Supplications, Prayers, &c.*

2 The Subject for whom this duty is to be performed;

1 At large, *All men.*

2 More strict, For Magistrates, and them, *Kings*, or *others: all that are, &c.*

3 The end of this duty, which is threefold; a strong inducement to Prayer, *That wee, &c.*

4 The Arguments to move them hereunto, taken from him to whom wee offer up these Prayers, v. 3. *For this, &c.* And from them for whom we do pray, v. 4. *Who will have &c.*

CHAP II.

WE shall first explain these words distinctly, then deduce from thence the intended conclusions with what plainnesse and clearnesse wee can.

1 Of the circumstantiall parts of this exhortation. And

First, of the inference, *Therefore*, this word causeth us to reflect on the precedent verses, where they seem to haye their dependency. The

holy Apoſtle layes on *Timothy* this charge, that he would *war a good warfare* as a Miniſter of the Goſpel, as a good Souldier of Chriſt, as a Captain going before the people, *keeping Faith and a good Conſcience*: and that he might advance this Goſpel he ought to ſeek the peace, and protection of it, that ſo he might proſper in this his Warfare; and that he might not only preſerve himſelfe, but by his Miniſtry enlarge the Territories of Chriſt, increaſe in his work, and gather upon the adverſaries of it; and that he might not only keep a good Conſcience undefiled in himſelfe, but in his place diſcharge it aright, he exhorts him in the publick Office of the Miniſtry, in their publick meetings for Prayer, Preaching, and Diſpenſation of any Ordinances belonging to his Calling, to *pray for all men, &c. I Exhort thee therefore.*

2 Of the circumſtance of Order, πρῶτον πάντων *Firſt of all.*

Which Firſt, if it hath reference to the Order of *Pauls* directions and precepts, then it ſignifies *Pauls* ſpecial care of this Duty, that it might not be neglected, or ſlightly performed; but ſets it in the front of all, *Firſt of all*, as if *Paul* ſhould require *Timothy* to have a chiefe regard and care hereto.

Secondly, if it hath reference to this very Exhortation it ſelfe, then it ſets forth unto us

1 The excellency of the Duty, that it is a chief duty, and above all things however, neglect not this.

2 The

2 The ſeaſon of its performance, begin with this, *Firſt of all* in your meetings take your beginning from God, ſeek to him by prayer, teſtify your dependencies on him, and all your references unto him; and amongſt others pray for thoſe men. *Timothy* a publick perſon in his publick Office muſt pray for publick perſons, and all perſons; not to exclude other ſeaſons, but then principally, for then a Miniſter of the Goſpel in Chriſts ſtead is to imitate Chriſt the high Prieſt of all; as the Prieſts under the Law did prefigure and type out Chriſt herein, *cujus eſt munus* περι ἁμαρτιῶν ὑπὲρ τῆς τοῦ λαοῦ ἀγνοημάτων, whoſe Office it was to offer for the Errors, and ignorances of the people; Prayer now being our ſacrifice, wee muſt offer for them unto God in Chriſt.

Prayer then is of an ancient inſtitution, under Law and Goſpel: it is an Ordinance of continuance till our prayers ſhall be turned into praiſes, our wiſhes into fruitions, and reſemblances into reall participations in the preſence of God, and of the Lamb. *Abel* began with ſacrifice, wherein was the prayer of his heart; *Timothy* muſt begin with Prayer, which is the ſacrifice of the heart.

Prayer alſo muſt introduce all our works; as in publick duties, wee eſpecially come in Gods preſence both in the intention and preparation of the heart, and in the promiſe of God, ſo by prayer we are brought ſtil nearer to God, and God to us; and makes us as fit to entertain God into us, as

God

God ready to bestow himselfe, or any mercy (sutable to that Ordinance in hand) upon us: *qui bene orat, bene laborat*, he that prayes well, shall speed wel: he that sets on his business with prayer hath already done the best part of it. Wee must therefore first pray, then preach; first pray, then study, first pray then hear, &c. Prayer is the generall preface to all our actions, and as Christ teacheth us to pray *thus*, *Paul* bids us to pray *this*; to put up, or *make supplications, prayers, &c.* Wherein is expressed

1 The duty it self enjoyned, expressed in four words, *Supplications, Prayers, Intercessions, and giving of Thanks*. Some would have these words synonimous, others to be particularly significant, and surely they may have the latter sence, and carry with them severall Directions, or in generall include the method of Prayer.

Supplications; the word δεήσεις signifies wants as well as supplications, δεόμαί σου, so δέομαι βίου, so that by supplication you may understand deprecation against evils incumbent or imminent; the prayers of a necessitated person for the removal or prevention of evils spiritual or temporal, feared or felt.

Προσευχὰς, *Prayers*, you may understand them for petitions for good spirituall, or temporall, πρὸς εὐχὴν, according to a mans wish, such as are promised of God, and could be wished for of our selves, as conducing to our happinesse; or they

are

are desirers for the restoring of good things lost, a continuance of present good, or confluence of more good.

Ἐντεύξεις, *Intercessions*, or intermediating prayers, which more properly are put up for others, and so all these several kinds of prayers are intercessions: yet it signifies more, prayers of fervency and familiarity, when we are most inward and bold with God, expostulating and pleading with him, which usually is more for others then our selves, either for pardon, or the removing of some misery.

Εὐχαριστίας, *Thanksgivings*, a rerurning of mercies by the same mouth and heart that begged them; which is commonly for simple and unmixed blessings conferred on us, or evils removed from us.

And if the words carry not fully the sence of these significations as they may do, *Ephes.* 5. 18. then they do more fully expresse the substance of this duty, and the severall parts of it; to presse it more effectually on us, and to prevent the manifold evasions of the flesh in the too frequent neglect of it.

And here you read all the words in the plurall number, *let Supplications, Prayers, &c.* not a prayer, a petition, &c. to teach us that wee must bee unceſſant, and constant in this duty, not to pray once, but oft: wee must make prayers for them, and all kinds of them as opportunity presents it selfe to us.

And ſurther it teacheth us, that a publick prayer, is not a ſingle prayer, but it is prayers, a prayer involving prayers; for though one man ſpeaks the prayer, yet there be as many prayers put up, as there be perſons joyning with him.

Again, as here we ſee the perpetuation of this Ordinance, ſo we ſee not a limitation to any form, no not to the Lords Prayer, (moſt excellent and comprehenſive in it ſelf, and therefore ought the more wiſely and cautiouſly to be uſed) which expreſſes not this precept: only here the Apoſtle requires us that in all our prayers, eſpecially in publick, which are to be the moſt plain and large, wee ſhould not forget but ſeriouſly and piouſly ſeek for the good of thoſe perſons: and me thinks there is ſomething in the words that might hint this to us, ποιεῖσθαι, *be made: let prayers be made for them.* Prayers are not made for us, but wee make prayers for them; we, that is, the Spirit of God in us, teacheth us to form and make prayers for them. Thus much for the duty barely conſidered.

Secondly, concerning the ſubjects for whom this muſt bee performed, and they are

1 In generall laid down, *for all men:* that is, all kinds and ſorts of men Miniſters ought to pray for, and all ſexes are included under it, ἀνθρώπους, not ἄνδρας, yet not peremptorily, but ſubmiting to the good pleaſure, ordination, and decree of God; for, for ſome of them prayer ſhall

not

not bee effectuall. Yet wee pray for all, for theſe reaſons,

Firſt, becauſe wee know not to whom mercy does belong, and if wee ſhould not pray beyond the certainty of our knowledge, wee ſhould pray for none.

2 Becauſe the promiſe is indifferently made to all, none by name excepted, nor Jew nor Gentile, none of us have ever ſeen the book of life, to ſee whoſe names are written there and whoſe are not; wee ought then to pray for as many as are in Chriſt, and for whom the promiſe is ſufficient: and as no outward eſtate makes perſons more acceptable, ſo none more deteſtable.

3 Becauſe the will of God is, 1 indifferently to confer his outward bleſſings on all men, unjuſt as well as juſt; and all as creatures have a right to them, and he as Creator does diſpenſe them to his creatures: then for outward bleſſings we may begge for the unrighteous as well as the holy. 2 To ſhew grace to many ſinners we ſhould judge paſt hope, and have given up as loſt and reprobates: there is none now ſo vile, but the Lord has ſhewed mercy to as vile; then for ought that thou knoweſt, God may ſo deale with ſuch and ſuch, and it would reflect ſadly on thy ſpirit hereafter to ſee them glorious lights, whom thou haſt condemned to utter darkneſſe, nor would ever afford them thy prayers, ſee v. 4. of this text.

4 Becauſe the tenders of grace from a Goſpel-

Miniſter ought to bee generall and indifferent; ſure our prayers ought to be as large as our tenders, and what wee endeavour for, wee ought to pray for.

5 It is laid down here in command.

Object. But can prayers, will ſome ſay, haſten the day of converſion to the Elect, or do the reprobated ſinner any good? will it protract this mans puniſhment, or properate this mans happineſſe? will it alter any thing of the counſell of God towards his creature?

Sol. No, of it ſelfe it can do nothing, but as ſubordinate to the will of God, who gives what and when we aske, who can give without asking.

Firſt, we pray for the bringing in of the Elect, whoſe times nevertheleſſe are prefixed of the Lord for theſe reaſons,

1 Hereby wee joyne and agree with the Counſell of God, and his determination; we approve, affect and rejoyce in the purpoſe of God towards ſuch, and we that once ſhall give Teſtimony to the execution of the Decree, to our power in preſent we ſeal to it.

2 Herein wee ſtrive not to alter any time of Gods, but ſhew by prayer our dependance on God in the uſe of means till that time: though hee hath determined it in his ſecret Will, yet wee muſt uſe means in reference to the execution of that Will, one of which is prayer.

3 Hereby we diſcover that ſpirituall ſympathy with

with the whole body of Christ, which every true member ought to have, not only with the distressed members of Christ, already believing, but with the darkneſſe, the hardneſſe, the infidelity, that dishonour Christ now receives by such, that are actually enemies to God, and yet belong to the Election of Grace. When in publick Ordinances wee meet about the salvation of our own Souls, we are not so much taken up with them, but we think on, and long after the salvation of others; we mourn over their present condition, nay wee rejoyce in the expectation of the day of their conversion, *Cant.* 8.8. there is the disposition of a true member of Christ, a childe of the Spouse of Christ.

Secondly, We pray for the reprobate, yet not knowing who they are, whether this or that person be in such an estate,

1 To testifie a likneſſe of affection betwixt God and us: hee desires not the death of a sinner, but rather that hee might repent and live, and so wee desire not the confusion of any, but that, if it were the good pleasure of God, that they might be converted, and saved; *thus wee are mercifull as our heavenly Father is mercifull.*

2 It is for the glory of our Profession, in the real witnessing of our true tenderneſs of affection over and towards poor sinners: this is one glorious beam shining from the children of light, in whom the love of Christ is shed, and might some-

what convince the ungodly of the world, could they but see, or had hearts sensible of themselves, or that sence others have of them.

3 For the encouragement of sinners, that they might see how large the grace of Christ is, and the sufficiency of it even for them if they had faith to receive it; and that it is not only to be tendred to them, but begged for them: that they might perceive howopen the loving armes of the Spouse of Christ are, how ready to receive any sinner into communion with her, did he believe.

4 For manifest clearing of the justice of God at last, and to leave the sinners without excuse, when such offers and means have been used to reclaim them, and yet they persist against the truth; not only the sufferings, but the actions of his people shall be a testimonie against them, even especially against such that persecutes them that prayes for their happinesse, that wils and labours for their Salvation, *Matth.* 10. 18.

Thirdly, admit wee know not on whom our prayers shall take effect, no not of them that are Elected, nor on whom first, nor whether we shall live to behold the returns of them: yet it is enough that the Lord requires it of us, let us believe and obey, let us bee content to lay up our prayers in the Treasury of God for future ages, for them we have never seen, nor shall ever see in the flesh. Admit they take no effect on them, we shall not lose the comfort and reward of them,

Isa. 49.

Isa. 49. 5. *Sat est, quod ille jubet*, do as the Lord bids thee, its sufficient that hee commands thee. If we enquire for reason, we shall oftentimes finde as little for our obedience, as for our Faith: The Lord tells his people, and in them us, *Deut.* 29. 29. *the revealed* thing is in the Text, *pray for all men*, but the particular persons on whom our prayers shall sweetly fall, is a *secret*, leave that to God, to effect in his time, which if wee see, then we shall rejoyce; if not, we should bee content. Thus much for the duty and subjects in generall.

CHAP. III.

NOw follows the subjects more strictly considered, for whom in speciall, and individually wee ought to pray for, or for whom more chiefly and above others, *primum specialius, nominatim*, we ought to pray, *For Kings, and all that are in Authority.*

First, here is a subject in the most strict consideration, set out by his particular Office, King: *for Kings.* To open this, we shall resolve you,

1 What were those Kings then for whom they were to pray.

1 For their government, they were tyrannicall Monarchs, that Lived and Ruled according to their Will, who had no prescript, boundary, or moderation: and though they might have certain Customs, Priviledges, Constitutions and

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Preſcriptions by which they judged in their ſeverall Places and Courts of Juriſdiction, yet even them they infringed at pleaſure, eſpecially towards Captives and Aliens. Theſe were abſolute Soveraigns, who made, abrogated, ſuſpended, and altered their own Laws at pleaſure; and this appears by their practiſe in ſacred Writ, and other Hiſtories: Their government was not mixt as ours have bin, nor their Kings ſubject to bounds and accounts as ours were.

2 For their right of Government, it was little or none; pure *Nymrods*, that hunted and thirſted after victory and ſubduing Nations to their command, in whom they had no title nor intereſt; and accordingly did ſeverall Kingdomes ariſe and beare ſway in the world; ſometimes the *Aſſyrian*, *Græcian*, *Roman*, *&c.* had their ſucceſſions of uſurped commands by the Sword, as the *Turk* hath now, and far greater: and accordingly did they maintain their Power, even by the Sword amongſt the *Iewes*, *Chriſtians* and Infidels; they ſeldom queſtioned title & intereſt, but power, and ſtrength; and had under them their petty Kings, or Vice-Royes, *præfecti*, *&c.* created out of their own favorites and ſouldiers for the moſt part.

3 For their Religion, they were Hethens and Idolaters, cruel perſecutors ſomtimes of *Iew* and *Chriſtian* together, ſometimes of one alone: ſome full of Covetouſneſs, Luxury, Cruelty, ſatisfying themſelves in the bloud of their own kindred,

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and neareſt relations. Theſe things are apparent partly by Scripture, and to any ordinary Reader of Eccleſiaſticall and Praphane Hiſtory; and yet even theſe muſt poor Chriſtians ſuffering under them pray for.

Secondly, Why Kings ſpecified by name.

1 Becauſe at that time it was the moſt generall Government in the World, though in ſome places otherwiſe: and not only then, but even from the beginning Monarchy hath been the Government, and that more Ancient in its Originall and of greater continuance amongſt the Hethens, then ſuch as worſhiped the true God: and whether it was becauſe they did not ſo much need it, or that it was not ſo excellent a Government, I leave to others to determine.

2 Becauſe many *Chriſtians* might ſcruple praying for ſuch Perſons, being of ſuch lives and judgments, that were enemies to them and all that were good. Sure if *Chriſtians* then had been of the *Popes* minde, they had curſed them to death, delivered them over to *Satan*, in ſtead of praying for them: nay, if they had been of that ſpirit *Peter* was ſometimes of, they would have called for fire from Heaven, and ſent them to Hell in a flame, rather then called for a bleſſing on them and their Government; and they would judge it a bootleſſe thing in it ſelfe for them, and unacceptable to God. But the Apoſtle here reſolves them and directs them unto this duty, not

by way of Policie but Conſcience, as a Chriſtian Duty indeed; *Pray for Kings*, thoſe Kings, no Kings being excepted.

Secondly, Now as concerning the ſubject leſſe reſtrained, ὑπὲρ πάντων τῶν ἐν ὑπεροχῇ ὄντων This is not ſo large as the firſt, that is, to pray for all men, yet larger then the ſecond, that was only for Kings, this being for all that have any *eminent place*, or that are *in Authority*: which is not to be reſtrained to the ſubſtitutes of Kings, and their Officers alone, which have only a deputed Power, though theſe it may reſpect, ſuch as are in Scripture named Governours, Rulers, being placed by the ſupream Magiſtrate in Places of truſt and government under him; but this hath reference ſtill to the ſupream Magiſtrate, whom we ought chiefly to pray for, that the bleſſing of God may firſt fall upon that head, and thence run down to the very skirt. Pray for all that are in Authority, whether you call them Kings, Conſuls, or of any other kinde of Government, that you Chriſtians ſhall live under, or that ſhall be placed over you, whether you call it Monarchy, or Ariſtocracy, or Democracy. For as wee know, there was not at that time one only kinde of Government, nor that kinde was of any long continuance, eſpecially among the *Romans*, who then were the glory of the World, and now ruled over the *Iewes*, *Grecians*, and under whom were begun many Churches of Chriſt. Wee ſee how

how oft the Government of the *Romans* changed, ſix times from the Originall. So the *Grecians*, changed much after the death of *Alexander*, ſome had Kings, ſome were *Ariſtocratians*, others *Democratians*, as at *Athens*, *Peloponeſus*, *Lacedemon*, *&c.* and even in *Greece* there were many flouriſhing Churches of God, and they were planted early, and were to pray for ſuch as had the adminiſtration of Government, be they what they would; here, as no Kings are excepted, ſo no Authorities, no Governments. For the further clearing of this, in the reſolving of certaine doubts and queries, is afterwards undertaken.

Thirdly, the end of this Duty, in reference to this life, to that eſtate wherein wee live under them, *That wee might lead a quiet*, *&c.* from whom we ſue for theſe bleſſings.

1 *Peace*, that is firſt ſet down, becauſe it is the common ingredient that makes ſweet all things, ſtrengthens and increaſes them; it is the ground work of all other happineſſe; this is externall peace and quietneſſe wee pray for, and therein againſt all forraign Invaſions, and inteſtine Commotions, againſt all Oppreſſions and unjuſt Taxations, whereby the peace of the ſubject is broken, or an occaſion and ground laid for its breach.

2 *Godlineſſe*, a peacable life lead, ἐν πάσῃ εὐσεβείᾳ *in all godlineſſe*, all kindes of it, in the publick profeſſion of it, and in the priyate pra-

diſe of it: but as the word carries it, and the ſcope of the Apoſtle writing to a Miniſter, it intends for publick Worſhip, in the countenancing of Religion by Authority, in Miniſters and People, in reference to their ordinary communion in Ordinances, which could not be procured without the ſupreme Magiſtrate; pray then for this, that with your power you may have the truth and way of Chriſt protected, you not forced to Idolatry, &c. elſe your peace would bee unpleaſant.

3 *Honeſty*, that is, in common commerce and fellowſhip with others; σεμνότητι, that the age might not be ſo licentious wherein we live, as to abuſe them that are Religious in their Callings, Families, Name and Perſons; that there be not a toleration of lewd perſons: but that the Governers may bee ſuch, whoſe Lawes may afford them honeſt dealing with men, even Hethens, that themſelves, their wives and children, might comfortably enjoy, and make uſe of their own.

Laſtly, the argument to provoke us hereunto, is from the acceptation of the Duty, τοῦτο γὰρ καλὸν, *&c.* This. What? not that peace afforded to you through the Magiſtrates care, though that be acceptable: but this Duty conſcionably performed by you for the Magiſtrate. This is comly, beautiful (as the word is uſed) in the ſight of God. Mark in whoſe ſight, *God our Saviour, Ieſus Chriſt*; he that died for you, and hath called you

with

with an holy Call unto this Eſtate; he that hath made you members of his body, and takes notice of you in all conditions, eſpecially under ſuch Kings & emminent Perſons, that would make you ſufferers for your profeſſion: hee delights to ſee you at ſuch times ſo graciouſly affectionated as to pray for them; hee ſees you then with an eye of acceptation, and approbation as well as of diſcrimination; what greater engagement can bee laid upon a heart prizing the love of God, deſirous to walk worthily before him, and even in ſuch times to have this teſtimony in him, that hee pleaſes God.

And mark, *v.* 4. that rationall ground *Paul* layes to prove, that ſuch prayers are acceptable; becauſe they are according to the will of God: for they labour to draw out the mind and will of God to act for ſouls yet in darkneſſe, and unbelieving. Our Saviour would have all ſaved; that is, ſome of all Eſtates, ſome Kings, and Governors, ſome of the higheſt Authority, as well as other ſubjects. His blood is ranſom ſufficient to redeem the moſt conſiderable ſlave Satan hath; and he is able by the evidence of Goſpel to evince the ſtrongeſt reaſonings of fleſh and blood. Why may not this man prove a *Paul*? this *Trajan* prove a *Joſeph*? why may not ſome of theſe *All* be here where I live, and under whoſe ſhaddow I in peace lie down? However, whether they belong to the Election of God, yet the duty is accepta-

ble it ſelfe, and it was done not only in reference to the command revealed, but to the execution of the ſecret will of God to ſuch; which might extend to theſe particular men in this preſent Authority over him: and if it did, and theſe perſons became true believers, they ſhould be ſure to obtain the generall and main ends of their deſires, liberty to lead *a peaceable and quiet life, &c.*

Thus you have the Text laid open by way of expoſition before you; that part of it, whereof we intend to make further uſe, is more briefly conſidered in preſent; the concluſions here properly iſſuiug are laid down in the next Chapter.

CHAP. IV.

HEre is directly ſet forth a *Chriſtian Subjects* Duty, and by proper conſequence a *Chriſtian Magiſtrates* Duty. 1 the *Subject Chriſtians* Duty is to pray for the ſupream Magiſtrate in order to Peace, Religion, and Civility. 2 the *Ruling Chriſtians* Duty is as apparent, for what wee ought to ſeek of God to be conveyed to us by the Magiſtrate, as the next & moſt fit meanes, we may expect as their duty to labour to the utmoſt to confer on us Chriſtians, *viz.* to Govern in Peace, to promote and protect Godlineſſe profeſſed by them, to guard their Perſons, & Eſtates from the injurious dealings of leud Perſons, that are the notorious enemies of Peace and Holineſſe;

Holineſſe ; that ſo through their watchfulneſſe and care the ſubject might be delivered from ſuch feares and troubles as are incident to them through a looſe and tyrannicall Government.

Firſt, then let us look into our own duty, which is to ſeek of God for ſpirituall and temperall bleſſings to be poured forth upon the ſupream Magiſtrate, what ever he be ; and of all under him or them acting in the ſame Government, that *Peace* may be eſtabliſht, *Godlineſſe* advanced, *Honeſty* maintaind. To diſcuſſe this plainly, we ſhall draw it forth into theſe propoſitions.

1. That the diſpoſition, and inward frame of a Chriſtian ſhould be for a Peaceable, Godly and Honeſt life.

2. That the people of God under any Government whatſoever may be deprived thereof.

3. That prayer is a probable meanes to recover a broken Peace, Religion, and Liberty.

4. That under all Governments whatſoever this ſhould be the practice of a true *Chriſtian Subject*, to pray for them.

As to the firſt: *that the inward temper and diſpoſition of a Chriſtian ſhould be Peaceable, Godly and Honeſt*; his inward thoughts and affections ſo qualified. The heart is the fountain of deſires, out of the abundance of it we ſpeak; therefore that we pray for (according to the Apoſtles precept) ſhould be ſincerely affected, and delighted in by the ſoul, if it could be obtained by prayer; The

things

things ſought for are *Peace*, *Holineſſe*, *Honeſty*; let theſe words be the genuine, and true reſemblances of the ſoul, and inward man, which ought ſo to be, as ſhall appeare in particular, that ſuch a frame is Evangelicall.

Firſt for *Peace*. A *Chriſtians minde is inclined to peace*; what the ſoul truly deſires for others, it affects for himſelfe; it deſires peace, pardon, quietneſſe for others, even unbeleevers: The more mortified ſin is in a Chriſtian, the more quiet and peaceable are his affections, the more humble, ſelfe-denying, &c. which are great promoters of peace. The *Apoſtle* puts the queſtion and reſolves it. *Iam.* 4. 1. *Whence*, *&c.* Thoſe luſts are commonly covetouſneſſe, ambition, deſire of revenge, diſcontent, which move the minde till it break out with lightning and thunder; but the more mortified theſe are, the more quiet and and addicted to peace they are. We read in thoſe Evangelicall promiſes of the Goſpell, that they ſhall be at peace, all one and alike; how? the ſtout Lyon ſhall condeſcend to the meek Lamb, the greedy Beare ſhal be lead with a child, and the peeviſh Waſp ſhall be playd with. Where the ſharp Thorn and Bryer grew, there ſhall the ſweet Firre and Myrtle grow: here you may ſee a Goſpel diſpoſition; and ſure it is, the more of a Goſpel ſpirit is in them, the more of ſuch graces, have they abounding in them. *Gal.* 5. what a neſt of viprous vices, the Apoſtle findes out in a

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carnall man, *ver.* 20, 21. *witchcraft, hatred, variance, &c.* but the ſpirituall man is otherwiſe minded, having the Spirit of God ruleing in him, whoſe fruits *ver.* 22. are *love, peace, &c.* he muſt have this Spirit that can truly put up this prayer; and every one whoſe affections are thus qualified by the Spirit, will thus pray: and that his internall qualifications are ſuch, his generall converſation will witneſſe, which is contemplative and monaſticall, requiring a quiet retirement: that as God uſually at ſuch ſeaſons appeares to his people, ſo his people will contrive ſuch ſeaſons (when their publique occaſions ſeeme to deny them) that being the moſt removed from humane Societies, from their worldly employments, nay from themſelves, they may ſolace themſelves in ſome familiar converſe, and communion with their God: I ſay that this is the generall frame of a true Chriſtian, however at ſome time by ſome violent temptation he may be tranſported into other carriages.

Otherwiſe you ſhall finde men unſound in their judgements to be unſafe in their practiſes, men reſtleſſe in the truth to be reſtleſſe in their wayes: nay men, otherwiſe good men, at once leaveing the pathes of Holineſſe and Peace: We read in acred Story of two perſons notorious for Commotions, and a third is added to them by a learned Hiſtorian: The firſt was one *Theudas*, that profeſſed himſelfe a Prophet, and amongſt other

Acts 5. 37. vide Ioſeph lib 18. ca. 1. & 12.

of his Figments, perſwaded his followers that he could divide *Iordan*, for them to paſſe thorow; but theſe periſhed: The ſecond was one *Iudas* a Galilæan, who with another (haply under pretence of oppreſſion by Taxes) drew many diſcontented and looſe perſons into Sedition. *Euſebius* makes mention of a third, a certain Ægyptian Prophet, who ſeduced and rayſed into tumultuous Aſſemblies 30000 perſons. After the death of Chriſt the Jewiſh Nation was ſeldom free from theſe turbulent ſpirits, heading the people in ſeveral parties and places, wherby many thouſands of that peculiar Flock periſhed at ſeveral times, which though occaſioned by their frequent and rebellious Inſurrections, yet as a ſad judgement were delivered up to ſuch reprobate mindes as to be led by ſuch perſons to their ruine for murdering the *Lord of life*: and this was not perfect in that laſt and ſad Seige of *Ieruſalem*, but afterwards being diſperſed into ſeveral Provinces thorow the Eaſtern part of the world. We likewiſe read, that the orthodox were ſo diſquieted and troubled by the *Arians*, and other Heretiques, that they deſired rather the habitations and ſociety of Beaſts, then of ſuch inhumane Chriſtians: *Tempore hæreſium Arii & aliorum, plures fideles elegêrunt vitam hermeticam, melìùs decernentes cum beſtiis habitare in ſylvis, quàm cum Arianis participare, &c.* Our late predeceſſors could teſtifie the late practices of the Anabaptiſts in *Germany*,

Euſeb. lib. 2. cap. 9. p. 24. ſub Claudio A°. Chriſti 46.

Abbas Ioachim. in Apoc. p. 161.

Germany, enemies to Magiſtracy as well as Magiſtrates: and we their children can witneſſe the ſad Rebellion in *Ireland*, continuing till this day againſt their lawfull Authority, and their former Nationall Agreements, with moſt feral cruelty pouring forth the blood of the ſucking infant, and dear parent, *not reſpecting the perſons of the Prieſts, nor favouring the Elders*, Lam. 4. 16. Neither have the Proteſtants in *Ireland* been the only ſubjects of that Papal Tragedy, *England* hath ſuffered much, and no marvel, their actions are but the iſſues of their affections, and their practices the fruits of their principles. And if wee but caſt our eye upon the Hethen, wee ſhall finde the impatient Ambition of the ſubject, and the jealous Feares of their Princes, poſſeſſing and governing their Territories as they obtained them, to be ſuch, that on each other they are continually acting their revengefull malice. So that this diſpoſition that appeared early in the world, naturally abides in all men, of what profeſſion ſoever, unleſſe begotten again by the ſpirit of *Grace* and *Peace*, *to be partakers of another Kingdom*: And this might be illuſtrated by many ſingular Examples.

Secondly, for *Godlineſſe*: This is his predominant quality, and the naturall diſcoverer of the perſon, that he is a hater of ſin in himſelfe, and a reprover of ſin in others; *he that names the name of the Lord Ieſus, let him depart from iniquity*:

ſo in the affirmative part, he is an univerſaliſt in the wayes of God, living πάσης ἐντολῆς, *in all and every part of Gods worſhip*: there is no path ſo ſtraight but he can tread it, no Duty ſo ſpiritual that carries not the leaſt rational probability of affording that fruit it offers to him, but he can continue its practice: this was the life, and ſupport of *David*, that only *then he ſhould not be aſhamed, when he had reſpect to all Gods Commandements. Pſal.* 119. 6. Vp to this degree roſe the reſolution and intention of *Cornelius*, *Acts* 10 33. *Now we are all preſent* —— wherein are two things worth our obſervation and imitation: 1 The inſtancy of *Cornelius* his obedience, *immediatly*, he conſulted not with man, nor with himſelfe. 2. Haveing met; obſerve with what impartiality of affections he is furniſht, he is prepared for a free entertainment of all the Commands of God: he requires not a reaſon for a command (the greateſt depth of wiſdome, grace, and ſoveraignty, lying in his meaneſt, and irrational Lawes) but being commanded, does it. Every Ordinance of Chriſt is of the like duration with the Law of God, which Law continued til another came in its room from the ſame Power & Authority that gave the firſt; (for God would not have an interval betwixt Goverrment and Government, firſt pulling down one hedge and letting his Church lye waſt till he hath built another; no, this becomes not his Wiſdome and Care)

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who is only able to inſtitute a new, that takes away the old: and ſure it is, that that which is in preſent conſtituted, is to remain, till he be pleaſed expreſly to abrogate this, as he did the former. And till then the heart of a Chriſtian is equally affected to all, perſwaded to walk thorow all, becauſe all are of a like validity, till he ſhal be pleaſed to diſcharge him of any, that hath required all: for the private perſon to lay aſide any one, or the publique perſon to take away their obliging Power is to divide, and ſhare with God in his abſolute rule over us: the tender conſcience of a Chriſtian will not admit him to diſtinguiſh of the Commands of God, but urges him ſtill to a more full and perfect obſervance of them: and indeed, his heart is large enough to receive them all, though his feet be not ſwift enough to run them all. But this we muſt not make the chief of our Diſcourſe.

Thirdly, For *Honeſty*: What this is, the Orator ſpeaks, *Iuſtitia pars Honeſtatis*, *Righteouſneſſe is part of Honeſty*; and that's moſt true betwixt man and man, as in our language Righteous dealing is Honeſt dealing, diſtributing to all men according to right: there is *a primo primum principium* in Nature that directs men to this, much ſtronger ſhould Goſpel principles be in Chriſtians: herein are comprehended all our Liberties, and good Lawes, in reference to Juſtice and Equity in Civill Commerce, & Commutations; Cicero.

and this accords with the Goſpel Rule by which every true Chriſtian walks; 1 Theſſ. 4.6,7. *That no man goe beyond and defraud his Brother in any matter, becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you and teſtified: for God hath not called us unto uncleanneſſe, but unto holineſſe:* where by *holineſſe* is underſtood Externall Righteouſneſſe, the fruit of an holy heart. Rom. 13. 12,13. *The night is farre ſpent, the day is at hand, let us therefore caſt off the works of darkneſſe, and let us put on the armour of light: let us walk honeſtly, as in the day.* 1 Pet. 2.11,12. *I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which warre againſt the ſoule: Having your converſation honeſt among the Gentiles, that whereas they ſpeake againſt you, as evill doers, they may by your good works which they ſhall behold, glorify God in the day of viſitation.* In all which places we finde the forceableſt argument to ſtirre them up to this Honeſt Converſation, is taken from their Calling, and that Faith they have embraced, as exceeding ſutable unto it: indeed to queſtion it, is to queſtion our Humanity, much more our Chriſtianity; for grant them the precedent diſpoſition of *Godlineſſe*, they muſt be *Honeſt*. And that in this reſpect I might preſent unto you the perfect complexion of Chriſtians in the Primitive Times, I ſhall draw forth but a line or two out of the Teſtimony of *Plinius Secundus* Deputy Goyernour to

Trajan

Trajan the Emperor, a perſecutor of Chriſtians: yet he acknowledged of them this Honeſty and Iuſtice; it is recorded of him thus: *Plinius Secundus qui inter Provinciarum Præfectos facile primus tulit, ingenti Martyrum numero magnopere commotus, de multitudine eorum qui quotidie erant pro Fide trucidati, Trajanum Imperatorem certiorem faceret, allegans præter obſtinationem non ſacrificandi, nihil aliud ſe de ſacris eorum comperiſſe, quam cœtus antelucanos ad canendum Chriſto ac Deo, & ad conſœderandam diſciplinam; homicidium, adulterium, fraudem, perfidiam, & cætera ſcelera prohibentes.* —— And in another place thus: *Adulterium* &c. *& alia nefanda peccata, quæ ſunt cum his aliquâ quaſi cognatione conjuncta, vetant; & omnia quæ ſunt Legibus congruentia ſedulò exequuntur.* Herein you ſee the ancient faſhion and image of true Chriſtians, who by their lives declared the Law of God to be written in their hearts; and adde their actions as a living gloſſe of the Canons of the Goſpel. Thus much of the firſt, a true Chriſtians prompt inclination.

Euſeb. lib. 3. cap. 27. pag 52. Tranſl. Fox Monu.

CHAP. V.

NOw to the ſecond Propoſition, That the people of God, notwithſtanding their gracious diſpoſition, may under any Government be deprived of their *Civill Peace*, the *free uſe of Gods Ordinances*, and *Commen Liberties*: for as

one

one saith, *the Church of God in this world is like the Moon, somtimes clear and beautifull, somtimes full of spots, somtimes full of vertue and power, at other times forsaken, and defiled with vice; only her estate hereafter shall be in glory like the Sunne, and remayn alwayes the same.* The Dragon, spoken of in the Revelations, rules and rages in the children of men, that drives the Church into the Wildernesse, where at once she is spoiled of all her comfortable priviledges, & enjoyments: to which we shall speak particularly.

Ecclesia in nocte vitæ presentis ubi variantur status temporalium, comparatur Lunæ, quia nunc clara, nunc deserta, nunc virtute, & candore plena, nunc pravis dehonestata vitiis, in futura beatitudine, ubi idem status erit, sicut Sol fulgebit. N. Lyran. in Cant. 6.

First, for the deprivation of their *externall Peace:* Christ foretold us of a fellowship with him in his sufferings, and we know that his own Apostles were not exempted from them: he knew their ingenuity to torture his members by Banishments, Imprisonments, Corporall Inflictions, and to be so exquisite, that he would not promise them so much *Peace* and *Quietnesse* as the ravenous Fox, and wilde Beast does usually enjoy: therfore orders them to Flight in time of Persecution (this being in the infancy of the Church, that by their flight the beames of the Gospell might spread further) even from City to City. Wee read how farre the Saints of God under the old Church were from Peace, when they endured such variety of torments. *Heb.* 11. 36, 37, 38. *And others had tryall of cruell mockings and scourgings: yea moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted*

were

were ſlaine with the ſword: they wandered about in ſheep skins, and goat skins, being deſtitute, afflicted, tormented: of whom the world was not worthy: they wandred in deſarts, and in mountaines, and in dens and caves of the earth. There is no Hiſtory of the Eaſterne, or Weſterne Churches that too plentifully abounds not with ſuch-like examples; we need not enquire further then of our neighbour Countreys, *France*, *Netherlands*, *Scotland*, and our *own*, who will ſpeake fully to this: and though the Church of God being reſtored to a flouriſhing eſtate, decked with Peace and Vnity, hath not ſo dealt with enemies, whoſe cruelty had deſerved it, but in meekneſſe, love, and favours, entreated them: yet when again they have regained their power, nothing would ſatisfy them, but the blood of Saints: not to reckon that inhumane recreation the Turk hath taken in the deaths of Chriſtians, when he had ſatisfyed his luſt, then his malice; nor to mencion that cruelty of old, wch in men exceeded that in unreaſonable and unſenſible creatures; the miraculous acknowledgements of the Creatures, that they were the ſervants of the moſt high God, would not convince, nor abate the fury of thoſe mad perſecutors: who when the fire would not take hold on *Polycarp*, run him thorow with their ſwords, inſomuch that his bloud extinguiſht the fire: when the hungry beaſts would not faſten upon *Blandina*, they caſt

her into priſon: But what need we ſpeak of Hethens whoſe cruelty hath beene greater to a Chriſtian not Idolizing, then to a Iew: we read of the intended cruelty of *Iulian* the Apoſtat; but now he becomes a Hethen in his Religion, and worſe then uſually any were in his cruell reſolutions: We have them that beare themſelves up as the only Church of God in this world, yet we read of their infernall plot againſt the *Parliament* of this Nation; their brutiſh uſage of the poore Hethen in the *Weſt-Indies*, our *Marian* perſecution, the *Pariſian* maſſacre, the *Iriſh* rebellion, examples unparaleld by Hethens. Let us conſider of what Spirit the Arian is, and how he hath dealt with the Saints of God, when he hath ſate in the Throne, and at the Sterne of Common-wealths, they have inflicted Baniſhment, Impriſonment, Death it ſelfe on them; We have them thus deſcribed by an Hiſtorian: *Arianiſmus totas orientis Eccleſias Antiochenam, Alexandrinam, Conſtantinopolitanam, Hieroſolimitanam, expulſis orthodoxis, occupavit, atque occidente, ejecto in exilium Liberio, Felicem in Romanam ſedem ſubſtituunt.* Even as Chriſt ſuffered by all Nations, ſo his members ſuffer by by all hands in all Nations, under all Governments: whatſoever the outward policy of people be, if their Rulers be bad, the Saints of God ſhall be diſturbed, and perſecuted: therefore we have many compariſons betwixt the ungodly of the world

Lyndan: Panopl. lib. 2. c. 16

world, and the people of God in Scripture: amongſt many, theſe are called *Sheep*, *Vines*, the other are called *Lyons*, *Oakes of Baſhan*, not only to ſignify the weakneſſe of the one and the ſtrength of the other, but the contrariety of their diſpoſition: ſuch difference hath been from the begining, and ſuch dealing ſhall the Church receive from the prevailing ungodly to the end of the world.

Secondly, As to the deprivall of the purity, nay the denyall of any enjoyment of the Ordinances, or exerciſes of Godlineſſe in any part of the publique worſhip of God. It is to manifeſt how ſadly the Church of God hath travailed herein many times, that not only the worſhip it ſelfe hath been deſtroyed, but the worſhippers likewiſe, that upon the reſtauration of his worſhip, God hath undertaken a work almoſt equall to our creation to get ſervants. *Iſa.* 44.3,4,5. *I will pour water upon him that is thirſty, and flouds upon the dry ground: I will pour my Spirit upon thy ſeed, and my bleſſing upon thine off-ſpring: and they ſhall ſpring up as among the graſſe, as willowes by the water courſes: one ſhall ſay I am the Lords, and another ſhall call himſelfe by the name of* Jacob: *and another ſhall ſubſcribe with his hand unto the Lord, and ſurname himſelfe by the name of* Iſrael. In *Elijahs* time there was none left that durſt publiquely acknowledge and embrace the Ordinances of God, inſomuch that the Prophet (who

ſhould be beſt acquainted with the ſervants of God) thought they had been all backſliden: the ſame Church afterwards makes this her complaint, *Lam.* 2. 9. *The Law is no more, her Prophets alſo finde no viſion from the Lord.* And the Prophet ſpeaks of a company only left in ſecret, that durſt privately talk of the Name of God, Mal. 3. 16. *Then they that feared the Lord ſpake often one to another, and the Lord hearkened and heard it, and a Book of remembrance was written before him, for them that feared the Lord, and that thought upon his Name.* When *Conſtantine* the Great ſet upon and encouraged others to the work of Reformation, the multitude of the *Arians* was objected to him, as likely not to bee wrought upon, and ſo to hinder the work: he anſwered, *Non referre numerum magnum vel parvum, nam Iudæorum Eccleſia in Babylone conſiſtuta, ad tres pueros redacta fuit:* it matterd not whether the number of a Church were few or many, for the viſible Church of the Jewes in *Babylon* was reduced to three, and we read of no more that withſtood their impious Decrees in publique. And before his time, in perſecutions of thoſe Centuries, we finde that the publique places for Worſhip which ſome Heathens tolerated (by ſome pious Emperors erected) were ſubverted to the very foundation; and the maintenance of the Miniſters thereof ſubſtracted: and whether man or woman, Military or Civil, Magiſtrate or Subject

ject, if accuſed thus, *Chriſtianus eſt*, it was condemnation ſufficient: then to ſin, was to live; to be innocent, was death. If *Polycarp* would ſwear and forſwear, revile, and deny Chriſt, he ſhould become guiltleſſe. It was a very ſad and grievous judgment threatned againſt *Iſrael*, that as it ſhould be without a Magiſtracy, ſo without a Miniſtry; and ſo far without, that there ſhould not be left the very form of *godlineſſe* amongſt them; not men that durſt or would ſerve the Lord, though in an erroneous way, if it ſhould bear but the leaſt reſemblance of his commanded Worſhip: and how frequent and grievous the complaints of the Church were under this, let the Scripture teſtify. No leſſe was propheſied by *Paul* concerning the Church but then in her ſwadling cloathes, and ſucking in the ſoft principles of Religion, 2 *Theſ.* 2. 3, 4. *Let no man deceiue you, by any means; for that day ſhall not come except there come a falling away firſt, and that man of ſinne be reuealed, the ſonne of perdition; Who oppoſeth and exalteth himſelfe above all that is called God, or that is worſhiped: ſo that he as God, ſitteth in the Temple of God, ſhewing himſelfe that he is God:* which was not long ere it was accompliſhed; when ſhe began but to ſtrengthen, and wax beautifull in the eyes of the world; even in the dayes of that proud and blaſphemous Emperor *Caius*, who ſet up his own Image in the Temple of the Jewes, and in all o-

ther Christian Churches, to be worshiped: as at large and learnedly you may see it paraled by *Grotius in hunc locum Thessal.* and chronologed by faithful *Eusebius in Hist. Eccles. de temp. sub Caio.* And of the sad condicion of the Church in this respect, under a Christian Antichrist, it was propheſied by one to this purpose: That *what the people of God should have, they should have to themselves, what understanding, knowledge, &c. not dareing to publish it to others. Nay the dayes shall come* (saith the same author) *when neither the one durst preach: nor the other durst beare him that would preach*, and to this may all the Churches of God in their season yeeld ample testimonies, let us but a little receive satisfaction herein. *Eusebius lib.* 5. *pag* 76. quotes an Epistle written by the persecuted Christians in *France* to the Christian Churches in *Asia*, and amongst other cruelties exercised towards them, relates this, *Non solùm ædificiis publicis, balneis, & foro nobis interdictum est, sed etiam ne quisquam nostrûm usquam locorum in conspectum prodeat, ab illis vetitum*: they were not only denied their publique places for divine exercises, bathing places for their healths, market places for their commerce, but mutual fellowship, that Christians in no place be found together: whereby they could not have the enjoyment of the least Ordinance, even of godly conference. We find another presaging to this purpose; that in the later

Abbas Ioachim, in Apoc. Electi Dei sapient sibi ipsis id quod sapient, ut tamen prædicare publicè non præsumunt &c. Et pag 168. col. 4. in illis diebus non erit licitum prædicare, aut audire prædicantem.

Acosta lib. 2, cap. 15. de temp: novissi,

later dayes we ſhall finde Miniſters weeping, the places of divine Worſhip deſtroyed, none frequenting ſuch Aſſemblies; and the uſuall exerciſes of *prayers and ſinging of pſalmes neglected.* Wee may with ſerious thoughts conſider what once the Churches of the new Teſtament were, and what now, not only one, but all of them are. We may take a little inſpection into Chronologers and finde ſomthing ſpoken to this Nation of *England*;* That it received the true Light even upon the neareſt dawnings of the Light; yea after the riſing of the glorious Son of God, and his ſitting in the higheſt Heavens, is very evident: And that it had as ſudden, miſerable, and generall clouding afterwards is as evident; and that by one thus writing: * *in Anglia pene tota fides extincta eſt hoc tempore à Maximiniano*: that under the Government of *Maximinian*, the Faith was even utterly extinct: (and if my memory fayl me not) he and another perſecutor rejoyced exceedingly, that they had rooted out of this Nation, the *Superſtition* of one *Ieſus*. And again, the Church was in the ſame condicion *ſub Edvino Rege Angliæ*, when not only the Ordinances of Chriſt were aboliſht, but the profeſſion it ſelfe ceaſed. Not the leaſt of which but was acted under *Queen Mary*, who at the firſt had the Ordinances adulterated, then the means of knowledg taken from them, and at laſt their perſons carried to priſon, and from priſon to the Stake.

Whereby

Sacerdotes gementes, portas deſtructas, Altaria deſerta, ſacras ædes vacuas, quod non ſint qui veniant ad Agni ſolemnitatem. Et Idem cap. ult. Eccleſiarum ædes ſacras erutas, liturgiam extinctam, pſalmorum cantionem nullam eſſe.

*Vide Bernar. Chriſtianogr & Doni. Rob. Cott. Antiq.

* Faſciculus Temp. pag. 47 & 70 Anno Dom 294 964 1552

Whereby we ſee how the men of this world have in all generations dealt with the Church of God about their ſacred things.

Thirdly, for *Honeſty* and *Righteouſneſſe*: The godly in all ages have been the worlds Dung-cart to carry away all their filthy languages and reproaches, to bear their hard uſages and whatſoever they were pleaſed to lay upon them; and amongſt them chiefly the Miniſters of the Goſpel: but what the Apoſtles ſpoke of themſelves, is appliable to all the members of Chriſt, 1 Cor. 4. 13. *We are made as the filth of the World, and are the off ſcouring of all things unto this day.* Who ſhould the Drunkard abuſe, and againſt whom ſhould hee vomit his ribaldry, but *David*? yet haply he might be one of the chiefe of the people: but the abjects and baſer ſort of them, whoſe revenge could not faſten ſooner then on a godly man, revile him alſo: ſuch as ſomtimes beg'd at the Gates of *Iob*, calumniate him in his adverſity, for his integrity. When the countenance of the Magiſtrate is turned from good men, his protection withdrawn, nay when he acts againſt them as offenders and enemies, the Church hath deeply ſuffered by the incivilities and diſhoneſt dealings of their fellow ſubjects in perſon, name, and goods. We will exemplify this a little out of primitive Hiſtories: Under *Decius* the perſecutor, the common people were made the executioners of the godly, and if they would not be

Anno Chriſti. 252. omnes ubique uno ore conclamabant, ſi quis è Chri-

as

as vile as the vileſt, and ſin with the ſinfuleſt, they were immediatly brought to execution; it was ſo dangerous to be ſuſpected a Chriſtian, that they muſt commit evil to remove ſuſpicion. But we read of another Decree before that, paſſed by *Verus* againſt Chriſtians, *Servitius Paulus* being Pro-Conſul of *Aſia*, by occaſion of wh ch the rude and vile ſort of people *ſtole away the goods and eſtates of Chriſtians in the day time as well as in the night*, without puniſhmemt of the offendors, or reſtitution to the offended, they remayning harmleſſe ſufferers under them. And leſt they ſhould not bee cruell enough, and be too much like men, *Diocleſian* proceeded yet higher, to vex the Saints of God, by delivering them over to the pleaſure of an unruly and ungracious multitude: *Libera poteſtas* ſayth *Euſebius lib. 3. cap. 11. pag. 149. omnibus conceſſa eſſet contumelias & pœnas illis* (Chriſtianis) *pro arbitratu inferendi: hi fuſtibus, alii virgis, illi flagellis, nonnulli loris, multi funibus, eos perculerunt, &c.* ſo that when the Magiſtrate could not invent how to bee unjuſt and cruell enough, the wicked peeple muſt have liberty to inflict in words or actions even unto death, what cruelties ſoever they pleaſed on them. So mercileſſe they became, *ut ſepultura martyrum cadaveribus negata*, that whom they judged not worthy to live, being dead, thought not worthy of

ſlanderum numero impia & profana verba effari recuſaverit, rapitur ex templo, & in ignem conjiciatur. Euſeb. lib. 6. cap. 34.

Impudentes, & protervi calumniatores, atque adeo alienarum rerum appetentes ex his Edictis occaſionem nacti, palam noctu & interdiu furantur &c. Euſeb. lib. 4. cap. 25. pag. 73.

buriall. And ſure if all perſecutors had become ſuch, they would have prevented the execution of that ſottiſh malice of the papiſts that ſearched the graves of Saints to burn their bones, whom theycould not catch being alive: Who could imagine men ſo much deboiſted of reaſon, and to have made themſelves beaſts to accompliſh Satanical fury flaming in them! Nay, their malice extended yet further, to the poor infants of the ſervants of Chriſt, (as lately in *Ireland* likewiſe) not as *Pharaoh*, who in the non-age of the Iewiſh Church, nor as *Herod*, who in the non-age of the Chriſtian Church, in policy for their own ſecurity, ſlew the infants, but in meer cruelty, not deeming one of their poſterity worthy to ſurvive their parents, of whom the *world was not worthy*. But to theſe may bee applied the Saying of that holy Father and Martyr, *Ætas nec dum babilis ad pugnam, idonea extitit ad coronam; ut appareret innocentes eſſe, qui propter Chriſtum uruntur, infantia innocens ob nomen ejus occiſa eſt:* an age not yet able to weld the lighteſt weapon, is fit to wear the heavieſt & moſt glorious crown; and that it might appear that they are innocent that are ſlain for Chriſt, innocents, even innocency it ſelfe muſt endure for him. And thus you ſee what entertainment hath been given to the Saints of God in all ages, you ſee how black the Spouſe of Chriſt is made through thoſe hot perſecutions: if it was neceſſarily pertinent, this

Cypr, Epiſt. 56 pag. 116. b.

might be expaciated by the Examples of papiſts, but let this ſuffice for the ſecond Propoſition.

CHAP. VI.

NOw to take up the third Propoſition, That though a Church ſhould be ſtript of all thoſe glorious Ornaments, and left naked to all her enemies; or if the foundations thereof were ſhaking, and ſhe in danger of loſing thoſe happineſſes, yet *Prayer* is a moſt probable and ſpiritually-rationall means to recover a loſt, & preſerve a tottering condicion, even prayer for the Civil Magiſtrate, and Government under which in preſent the Church hath her being: I ſay the procurement or ſettlement of thoſe bleſſed immunities probably may be by prayer:

First in reſpect of the Magiſtrate, for whom } wee pray and make
Secondly, in reſpect of God, to whom } our interceſſions.

1 Prayer put up to God for the happineſſe of Magiſtrates and their Government, is a probable meanes to procure happineſſe to a Church from the Magiſtrate, if wee conſider the Magiſtrate himſelfe, who hereby may receive a clear demonſtration of the nature of their profeſſion, whither it truly tends; ſince that this is their practice, that they prey to the great God of heaven (with whom they dare not deal deceitfully) for his ſafety and

prosperity : and to this they are bound by the principles of their Religion, daily both in private and publique so oft as they have opportunity; yea although the Magistrate should continue his persecution against them for professing the true God: Herein I say, is a most clear evidence of the integrity of Christians exhibited to all men, and more especially to the Magistrate, whereby they may the easier be induc't to grant those things unto them, which they know them so sincerely to seeke as well for the Magistrates welfare as for their owne. They having no greater peace, no surer liberty in Religion, no clearer vindication against personall and private injuries, then what their Profession might demand under any Government. And though Magistrates have ignorantly received slanders cast upon their Religion, as seditious, factious, an enemy to peace, and all Lawfull Authority; yet by these their so sweet dispositions and deportments may the mouths of gainsayers be stopped, and therebymay the ears of Magistrats be opend to entertain any resonable motions for the advaneement of their profession, and in the mean time to retain good thoughts both of it, and its professors.

Satan of old hath been an accuser of the brethren to God, and his instruments of old have accused them to such as are as Gods in this world; not only to abate the happinesse of the Church, but to draw a clould over the dawnings

of

of their deliverances, under which they have ſate down long in trouble. When *Iſraels* troubles began, there were found enough to haſten them, this is their cry: *Pſal.* 137. 7. *Raze it, raze it even to the foundations thereof.* And when trouble is faln on her, many are ready to lay more waight to make her yet more miſerable: the Lord reproves *Edom* for this, *Obed.* 12, 13, 14. *But thou ſhouldeſt not have looked on the day of thy brother, in the day that he became a ſtranger, neither ſhouldeſt thou have rejoyced over the children of Iudah in the day of their deſtruction: neither ſhouldeſt thou have ſpoken proudly in the day of diſtreſſe &c.* And if his people but a little raiſe up their heads above the waters, for a refreſhment to themſelves & others, how ready do they ſtand to knock them down; thus they dealt with *Daniel* and the three Children, they beginning but a little to ſhake off the baſeneſſe of their bondage, and to be lifted up into the Kings preſence (whereby not only they but the reſt of their brethren might finde comfort,) were counter-plotted by ungodly perſons, as we read *Dan.* 3. 8, 9, *&c.* by way of Bill and Accuſation concerning their God, and that they ſlighted the King. And if the Church it ſelf begin to ſhake off her priſon garments, and climb up the dry banks out of the red ſea of her tribulations, how many, and potent adverſaries ſhall ſhee meet withal! *Cyrus* he begins to open a doore of Salvation to the Iew, but in the dayes of the next

King, many riſe to ſhut the doore againſt them, and that by maliciouſly aſperſing the people: *Ezra* 4.12, 13. *Be it known unto the King, that the Iewes which came up from thee to us, are come unto Ieruſalem, building that rebellious and bad City; which if it be builded, and the wals ſet up again, then will they not pay toll, tribute, and cuſtom,&c* The grand accuſation layd againſt Chriſt, was, that hee would bee King, and thereby draw in a great multitude to him, not only to diſturb, but to depoſe that preſent Authority, and ſo he muſt be arraigned and condemned as a Rebell and a Traytor, *Mark* 15.16.*&c.* The ſame charge was layd againſt the Apoſtle, as appears by that wiſe and moderate anſwer of *Gamaliel* to the Councell, *Acts* 5. And as it appears by Hiſtories, after the death of the Apoſtles, the ſame did the Iewes inſinuate into Governors & Rulers againſt Chriſtians, wherby many times they were a great occaſion of their perſecution. And ſo likewiſe did their Aſtrologers, Diviners, *præſtigiatores illorum temporum*, not only draw away the Magiſtrate from the Faith, as *Elimas* did the Deputy, but inſtigate them to a violent perſecution of it: as alſo by Apoſtates and other Seducers.

But the patient bearing of their troubles following upon their accuſers reproaches, and that without any reſiſtance, but rather ſubmitting to them with all meekneſſe and willingneſſe, did engage the Saints to love and pray for them, and did

did alſo much plead for their juſtification: and ſuch was the advice of the Apoſtle to all Chriſtians in that condicion, 1 *Pet.* 3. 9, 10, 11. *Not rendring evill for evill, or railing for railing: but contrariwiſe bleſſing, knowing that yee are thereunto called, that ye ſhould inherit a bleſſing. For he that will love life and ſee good daies, let him refrain his tongue from evill, and his lips that they ſpeak no guile: Let him eſchew evill, and doe good, let him ſeeke peace and enſue it.* And not only their patience without the leaſt contempt of Authority, did much vindicate them; but ſuch was the inoffenſive courage and ſacred pride (of that their condicion) joyned to their patience, that many of their enemies were thereby convinced, and became weary in afflicting them. We read of an Epiſtle ſent to a perſecuting Emperor by one of his Deputies, *Illis* (ſcil. Chriſtianis) *magis in optatis eſt, ut in crimen adducti mortem pro ſuo Deo appetant quam vita fruantur, unde ſua ipſorum vita hoc pacto prodita, multo majorem clarioremque reportant victoriam, &c.* It is more deſirable to Chriſtians that they being made guilty of this crime of profeſſing Chriſt, to kiſſe death than enjoy their lives, their life ſo loſt brings in a more glorious victory to them. And ſurely ſuch as had courage to lay down their lives with this chearfulneſſe, had as much in other wayes to ſpend them; but their cruelty could not force them to a Rebellion, nor being

Epiſt. Anton ex Euſeb. lib. 4. cap. 12.

being put to a ſtand, would they reſiſt ſo much as in opprobrious language. *Paul* brought before the High Prieſt, whom ignorantly and inconſiderately he called the *Whited Wall*, who indeed was but the image of Authority, his Secular power being taken away by the Romans, and his Eccleſiaſtical by Chriſt, yet ſitting in the place of Iudicature, as a *Ruler of his people*, muſt not bee taunted and undervalued by an Apoſtle of Chriſt: *Pauls* ſudden checking of himſelfe might moſt clearly convince the Magiſtrate, that really and intentionally he was not of a contencious and contumacious ſpirit: and might alſo render his Profeſſion (then in queſtion) the more placid and peaceable to them in Anthority.

Acts 23. 3, 5.

Moreover, though ſtill they ſhould proceed to ſlay theſe dumb & innocent Lambs, they cannot beat them out of the life of Charity, but even upon the Croſſe when their enemies hands are lifted up againſt them, then the Chriſtians voyces and hearts are lifted up to God for them; even then they moſt ſincerely and fervently pray for them: and what they then breathed out is but (as I may ſo ſay) the *Amens* of ſome thouſands of prayers formerly put up for them: And mee thinks if every Magiſtrate ſhould truly and impartially diſcourſe this in his minde, and rayſe up arguments from theſe mens devotions againſt their own cruel actions; if there were but cõmon humanity, or ordinary policy in them; they would

ſhould readily concede and allow that to the op preſſed ſubject, in which the ſubject ſo really la bours to preſerve his Magiſtrate.

Tacere liceat, nulla libertas minor
A Rege petitur ——

No leſſe a freedom can be deſired, no leſſe returned, than for a people to ſit down in ſilence: no Magiſtrate can afford leſſe peace to him whom none can force to break it, than to hold his peace, and therein to have his peace. Mee thinks the Magiſtrate might reaſon his own duty out of the ſubjects; and ſure if yet he remain unperſwaded, this or nothing will perſwade him: ſoft words (and ſo milde actions) mollify wrath, and pacify the wrath of Kings. A great King will witneſſe this unto us, and from him it is argued by *Lypſius* for ſubjects to live in quiet even under Tyrants; for the hearts of Magiſtrates are more *placed in their ſubjects*, than in *themſelves*, and they are often guided more by the ſubjects *Carriage*, than their own *Counſell*; the end of Lawes, Governors, and all Governments, being to make men good, that the bad might not live badly, but the good in peace. When the Magiſtrate ſees thy doctrin, thy conſcience, thy practice, carrying forth nothing leſſe in all thy prayers and interceſſions; when peace is wanting or in danger to be loſt, thou conſcienſciouſly and piouſly intercedeſt for it; when thou haſt it, thou prayſeſt God for it, of whom thou haſt received it, the au-

thor of peace. I ſay, a Magiſtrate that will (as hee ought) wiſely *read* his ſubjects much, muſt *learn* by theſe what they are, and be *taught* from what they are, ſo to preſerve them in peace and righteouſneſſe, and in Religion leading unto both; to which his own reaſon if not his duty in all conſcience might direct him.

2 This is a rational way in reſpect of God, to whom we pray, to obtain theſe things, *viz.* by praying for the Magiſtrate under whoſe boughs we reſt our ſelves, and under whoſe ſhadow we finde protection: nay, though wee want theſe things, yet the way to obtain them under ſuch a Magiſtracy is, to pray for that Magiſtracy.

1 In that God is the author of all bleſſings, and ſo of theſe, *viz. Peace*, *Godlineſſe*, and *Honeſty*: to which end, he is as wel the *Director* as the *Knower* of the hearts and wayes of all men; and can as wel (by a ſecret violence on the ſpirits of men) keep evill men from doing evill, as by a gracious change ſet on evill men to doe good: nay, without any ſuch change hee can make a Magiſtrate that is naturally feirce, to inſtitute Lawes for peace, an Idolater to protect Godlineſſe, an unjuſt Judge to deal juſtly, as well as make a cruell man peaceable, a wicked man godly, or an unrighteous man honeſt. God makes Magiſtrates, and God makes Magiſtrates good, and to become a bleſſing to his people: Promocion comes not out of the Eaſt or Weſt, but

from

from the Lord, as to make Magiſtrates; neither does Peace come from the Eaſt or Weſt, but from the Lord through Magiſtrates, whom hee hath made the moſt proper means to eſtabliſh or to deſtroy theſe bleſſings: they are the clouds that God hath made to drop fatneſſe on his own inheritance, or becauſe of them it waxes barren and deſolate. As by him Kings *Reign*, ſo by him Kings *Rule*, or Princes *decree juſtice*. Hee turnes the *Condicions* of Great Ones like the wheel, ſuddenly placing the nethermoſt part uppermoſt; and he changes their *hearts* like a River, cauſing them to run in what chanel hee pleaſes, and to whom hee pleaſes. *Prov.* 21. 1. *The Kings heart is in the hand of the Lord, as the Rivers of water, he turneth it whitherſoever he will.* God caſts the hearts of men into what diſpoſicions he pleaſes, &when men have made them bad, he makes them over again, good. *Paul* was a man of parts and power amongſt the Rabbies, and a man extreamly violent againſt the Church of God, yet on an inſtant wee finde him as faſt building up the Church as he was pulling of it down. *Manaſſeh* that fed on the lives of his ſubjects, became a nurſing Father to them; and he that offerd blood to Idols, offers tears unto the Lord. *Trajan* at length laid aſide his Lions ſkin, and put on the Lambs. *Maximinus* a moſt licencious cruell Magiſtrate, when God laid his hand of vengeance on him, before his death, was reclaimd: *tantis*

miſeriis (ſaith the Eccleſiaſtick Hiſtorian) *colluctans redit ad Deum, perſecutionem in Chriſtianos ſedat, Templa reædificat, preces pro Imperii ſtatu petit*; ſtriveing (but not able to break from the power of juſtice) with his many miſeries, hee returns to the Lord, quenches the fire of his perſecution, not only gives liberty but contributes his own aſſiſtance to the re-edification of the Chriſtians Temples, for the publique worſhip of God, and therein deſires prayers continually to bee more for the happineſſe of State and Government: a wonderful change! ſure it is by the mighty hand of God conquering and leading captive ſuch high thoughts and proud imaginacions into obedience to himſelfe & his Church: by any rational apprehenſion it could be as little judged that this Emperor ſhould become ſo mercifull, as once that *Hazael* ſhould become ſo cruell; but he that can alter the hearts of Princes to afflict his people, can as eaſily alter them to nouriſh his people, and to take off their bonds: And a little further I muſt obſerve this miracle, in that ſo high & blood-thirſty an enemy ſhould appear ſo tender a friend, that even hee who ruined men becauſe Chriſtians, ſhould invite all men to bee Chriſtians, that hee who with ſuch zeal erected Temples and Altars to his Idols, ſhould throw down his Gods, ſacrifice his Prieſts and Falſe-prophets, to their deſtruction, as his deluders; and thoſe ſychophanticall ſovorites, who

were

were the inſtruments to provoake him to this perſecution, ſhould be caſt off by him and become contemptible. I ſay, this is the Lords doing, and it is exceeding wonderfull in our eares; his *hand* is not yet *ſhortned* to work ſuch changes, nor his *eare* yet *heavy* to receive the prayers of his people to this end.

2 As he is able to work for his Church upon their Rulers, ſo he is nigh at hand to do this for ſuch as call upon him:

His willingneſſe appears in his { promiſes / experiences / directions } to his people.

Firſt, in his *promiſes*: we ſee the Lord (minding the happineſſe of his people) hath freely engaged himſelfe to procure ſuch Magiſtrates for them, as ſhould yeeld unto them the bleſſed fruits of holineſſe and righteouſnes, and accordingly he hath given them ſuch as have been more induſtrious to obtaine them, then his careleſſe people have been prepared to receive them. I ſhall not multiply places, but open a few materiall ones, wherein the promiſſory right of the Church may appear hereto. In generall, the Lord hath promiſed to give to his Son a people out of all people, both great and ſmall, which the Word abundantly teſtifies in its hiſtoricall part; *Pſal.* 2. 8. *Aſk of me, and I ſhall give thee the Heathen for thine inheritance, and the uttermoſt parts of the Earth for thy poſſeſſion.* And among his Churches

ſuch as ſhould remain enemies and troublers of it, he undertakes to reduce them *ad γνῶσιν veritatis & ἐπίγνωσιν Eccleſiæ*, to the knowledge of the Truth, and a ſubmiſſive acknowledgment of the Church; *Behold, I will make them of the Synagogue of Satan, which ſay they are Iewes and are not but doe lie, to come and worſhip before thy feet, and to know that I have loved thee*: theſe promiſes do much concern the peace of his Church, and indifferently reſpects Magiſtrates as ſubjects; but we ſhall cheifely look after Magiſtrates, and ſee how Chriſt hath left them for her good as the chiefe part of the joynture of his Spouſe. We ſee a promiſe of refineing, and reſtoring of the Magiſtrates of his people to their priſtine integrity, who were formerly corrupted, and ſo to make them uſefull that were hurtfull: *Iſa.* 1. 25, 26. *And I will turn my hand upon thee, and purely purge away thy droſſe, and take away all thy tin. And I will reſtore thy Iudges as at the firſt, and thy Counſellors as at the beginning: afterward thou ſhalt be called the City of righteouſneſſe, the faithfull City*: but this is the leaſt of the works of God in this particular. *Iſa.* 49. 23. *Kings ſhall be thy nurſing fathers, and Queens thy nurſing mothers: they ſhall bow down to thee with their face toward the earth, and lick up the duſt of thy feet, and thou ſhalt know that I am the Lord: for they ſhall not be aſhamed that wait for me*: and we ſee here that God will have a Church where never

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any was, he will plant in a barren and dry wilderneſſe, where inhabite cruell and ungodly men; yet here the Church ſhall encreaſe beyond its bounds, the ſeed of Chriſt ſhall go beyond the ſeed of *Abraham*, that was as the ſtarres, and ſand of the ſea ſhore for number: *verſe* 20. *The children which thou ſhalt have, after thou haſt loſt the other, ſhall ſay again in thine eares, The place is too ſtraight for me, give place to me that I may dwell:* this ſhall be to her own aſtoniſhment, and admiration, both for the number, and the manner of their encreaſe: *verſe* 21. *Then ſhalt thou ſay in thine heart, who hath begotten me theſe, ſeeing I have loſt my children, and am deſolate, a captive, and removing to and fro? and who hath brought up theſe? Behold, I was left alone, theſe where had they beene?* then the Lord tells thee who is the cheife cauſe hereof, and where and whence the Lord will gather thoſe for thee: *verſe* 22. *Thus ſaith the Lord God, behold, I will lift up mine hand to the Gentiles, and ſet up my ſtandard to the people: and they ſhall bring thy ſons in their armes, and thy daughters ſhall be carried upon their ſhoulders.* And then the means he will uſe to bring theſe things about, he will make uſe of the Magiſtrates, who in their care, and love ſhall be as fathers and mothers, yet giving honour and ſubjection as children: *They ſhall bow down to thee*, verſe 23. *Iſa.*60. we ſee the off ſpring and generation of ſuch as know not the Church, and

of:

of ſuch as knew her, but hated her, were given unto her to ſerve her, to repair and ſtrengthen her, *verſe* 10. 14. So much peace and righteouſneſſe that there ſhall be neither watch nor ward kept amongſt them, *verſe* 11. And a great change in their outward eſtates, *verſe* 17. But the cauſe hereof muſt be in the change of men: God will take in great men to his Church, thorow whom theſe bleſſings ſhall be conveyed to her, *verſe* 16. *Thou ſhalt alſo ſuck the milk of the Gentiles, and ſuck the breaſt of Kings, &c.* what is it they ſhal draw forth out of their breaſts? their Lawes, their Sword, and Strength; even all their power and intereſts, for peace and righteouſneſſe.

But you will ſay, that this can never be brought about without the deſtruction of the Antichriſtian enemies of his Church, that have ſpoiled her of all theſe bleſſings, and ſtill ſtand betwixt her and the enjoyment of them: the Lord therefore to remove them hath promiſed to put a Sword into the hand of the Magiſtrates, and to ſtirre up their ſpirits unto this work, *Revel.* 17. 16, 17. *And the ten Hornes which thou ſaweſt upon the Beaſt they ſhall hate the Whore, and make her deſolate, &c.* If we had no more promiſes in the whol Word, theſe were ſufficient infallibly to binde the Lord to this, and faithfully to preſerve the expectations of his with him: and indeed all promiſes, but eſpecially thoſe of this nature ſhould have theſe ſeverall effects on every true beleever,

beleever, *viz.* to transforme us into the likeneſſe of God in them; to live ſo on them as if in preſent wee ſhared of them, to ſtrengthen us in faith and patience towait on him, in hope to rejoyce in him, by prayer to ſtrive for the accompliſhment of them, and by our practices to draw them onward to us, and to prepare our ſelves for them: to conclude this with that of an holy Martyr upon that legacy of Chriſt, left to his people, *My peace I leave with you*, ſaith that Chriſt haveing left or given to his Church peace in promiſe, *hanc nobis hæreditatem Chriſtus dedit, dona omnia ſua pollicitationis & præmia in pacis conſervatione promiſit.* Chriſt hath made us that beleive heirs of this peace, the only heirs of the promiſes of peace, and in the keeping of this he hath lapped up all bleſſings ſervient unto this, and conſequent hereof.

2 As you ſee the promiſe lies before you, ſo we finde *by experience* the mighty power of prayer, effecting as great things as theſe promiſes containe: the Saints of God by prayer have elicited the power of God, and ſtirred up the tender affections of God, to put forth that power to eſtabliſh his people in ſuch bleſſings. *Heb.* 11.33. *If Faith* in the promiſes can *ſubdue Kingdomes*, cannot the ſame Faith ſubdue the hearts of Kings and bring promiſes of as little difficulty to perfection? But further, you ſhall ſee what way prayer hath made into the hearts of Kings, and

that God hath wrought more graciously on their spirits upon their prayers, than by his judiciall signes and wonders. We read of that great trouble and affliction the spirit of *Nehemiah* lay under for the sad estate of *Hierusalem*, which the King his Master discovers in his countenance, and to know the cause of which he was very percunctory and inquisitive, as you may read *Neh.* 2. *Nehemiah* might well acquaint him, but little hopes he had to prevayl, to gain a people out of captivity, or being delivered, to raise meanes to enable such beggerly and poore captives to repaire the Temple, *Hierusalem*, and build their own houses, a work too difficult through its greatnesse and their weaknesse: yet first *Nehemiah* seeks God by prayer, *verse* 4. *So I prayed to the God of Heaven.* Then he prevayles with the King, *verse* 5, 6. *If it please the King, &c.* The same course takes *Ester* and succeeds: the Iewes are in great danger and are all like to perish, shee knowes not what course to venture upon to save them, but that which was more dangerous; for to go into the Kings presence was death without the golden Scepter; and if happily she scaped that, yet it was an uncertain way, very improbable it was that a woman and a captive too, should upon a bare request undo what a great Court Favourite had done, and which being executed carried a great pretence of emolument and income to the Kings Treasury; yet mark the way shee takes,

Chap.4.v.16. Go gather together all the Iewes that are in Shuſhan and faſt you for me: I alſo & mine will &c. ſuch as were moſt ready muſt joyne in this duty, they muſt not delay its performance till all (that were like to ſuffer) ſhould know of it: but firſt they pray for her good ſpeede: and when ſhee comes, ſhe findes the heart of of the King as ready to receive her, and anſwer her in all her deſires, as if her ſoul had beene tranſanimated to his body, or had beene long before prepared for her. See then the mighty power of prayer, that prevailes for the deſtruction of many and potent enemies, why not for their ſalvation? does not their ſalvation ly in the way of thy prayer as well as their ruine? or is it leſſe glory to God, or would it be leſſe comfort to his Church rather to ſee them ſaved then ruined? prayer hath wrought favour for the Church in their eyes, and it might worke favour for them alſo in the Lords eyes; and ſure it is, that this is the beſt way to make them the Churches, for if they were the Lords they would be his peoples: and its farre ſweeter to ſuck the milke out of the breaſts of gracious Magiſtrates, then wicked Magiſtrates, though their favours ſhould be all one: and if prayer be a means whereby *Solomon* obtains grace for himſelfe, its a means alſo whereby a people may obtaine it for the Magiſtrate, wherein they might be made happy in a free and reall collation of theſe bleſſings on them.

3. And herein this gracious ſucceſſe only anſwers the Lords own *direction*: he gives us this in command as a means to procure any mercy and in generall to encourage the neceſſitated to this, tells us of the power of it. *Iam.5.16. The effectuall fervent prayer of the righteous avails much.* But as to theſe in particular; the Lord tels his his people how precious his thoughts were to them in their captivity, that his minde ſtood to their grace and mercy. *Ier.29.11. I know the thoughts, &c.* And the Lord tels them this for this end, to put them upon this divine exerciſe of prayer, that they might draw out his gracious intentions into acts, verſe 12. *then ſhall ye go and pray unto me, &c.* verſe 14. *and I will be found of you, and turn away your captivity.* And again when thoſe thoughts of God ſhall be made manifeſt to his peoples happineſſe, by enclining the hearts of their oppreſſours to them, even their Kings heart, God ſhewes of what temper and diſpoſition his people ſhall be, makeing way for thoſe mercies. *Ier.50.4. In thoſe dayes and at that time ſaith the Lord ſhall the children of* Iſrael *come, they and the children of* Iudah *together going and weeping; they ſhall go and ſeeke the Lord their God.* We know that the ground of engagement to promiſe mercy, and of the performance of thoſe promiſes lyes in himſelfe; the ſame cauſe that moved him to make them, excites him to a ſpeedy and ſeaſonable accompliſhment of them:

yet

yet the Lord draws arguments from us, even the worke of his grace in us, and the working of that grace out of us up to himſelfe, to accelerate the worke: in the forementioned promiſe of crowning his ſpouſe with ſuch an hopefull Magiſtracy he gives this reaſon of it *Iſa.* 29.23. *for they ſhall not be aſhamed that waite for me*: firſt they muſt waite for the glorious appearance of God in ſuch bleſſings amongſt his people: againe it muſt bee granted, that this attendance muſt be in his own way; for its not a dead hope, nor an activeleſſe faith, but ſuch as ſtirrs up the ſoul to earneſt deſires and fervent longings aſſured on the faithfulneſſe and truth of God in ſuch promiſes: ſuch then ſhall not be aſhamed, they ſhall not waite in vaine, their expectation ſhall not faile them: whereby they ſhould repent themſelves of that way they have walked in, nor the wicked take occaſion to reproach them, ſaying, where is their God. We meet with another paſſage in Peter, who moveing the Chriſtians to patience in trouble, to a true perſuance of Peace, cloſes the exhortation with this argument. *For the eyes of the Lord are upon the righteous and his eares are open unto their prayers &c* 1 *Pet.* 3.12: as if the Apoſtle ſhould inminde us of Gods ſpecial obſervation of Chriſtians deportment in ſuch times of tryall; that it be ſuch that their prayers may find acceptance with him, who ſtands ready to receive them: nay if we had no greater aſſurance of their

certain availement, then in the text, it was ſufficient encouragement to us, καλὸν ὅτι καὶ ἀπόδεκτον this is a lovely and acceptable thing thus to pray for them that are in Au,hority; the face of a ſoul is comely in Gods eyes thus complectioned, and diſpoſed; a prayer iſſuing from ſuch an affection comes with great approbation into his preſence: here is then a certainety of good ſpeede ere we go, we deſire in this a thing ſutable to the minde of God, which already he hath agreed on in himſelfe, and promiſed in his Word to grant us; either to give us the Magiſtrate, or to give us theſe bleſſings under his government: for ſure ſuch qualifications as theſe, of charity, content, patience, &c. which muſt be in a ſoul praying for an inimicitious Governour, puts great beauty on the ſoul, and power unto prayers; not to make it ſelfe meritorious, but haveing the character of his own prayers, and will upon them; Chriſt himſelf will own them, take them out of our hands and preſent them to his Father in the behalfe of his oppreſſed members: thus you may conceive the probability of this heavenly ordinance ſerving unto theſe ends.

ἀπόδεκτος gratus, ſo probatus, dignus admitti, commendabilis.

CHAP. VII.

FEw there be that beleeve the wayes of God, or have had a clear experience hereof, but will grant this, and are reſolved in the uſe of other meanes

meanes, and without the rational appearance of ſuch meanes, conſcionably to apply themſelves to this practice. But here it will bee demanded, whether indifferenly for any Power, Authority, or Government, under which we live, ought we to pray for them in reference to ſuch ends: the ends are good, but whether thorow any Magiſtracy we ought ſo to ſeek for their adminiſtracion, is the queſtion? and ſo by conſequence whether God may make this preſent Government ſerviceable hereunto, and wee pray for them in reference thereto?

To this I anſwer affirmatively, which I ſhall endeavour to prove,

1 From the practice of particular ſervants of God, and the Churches of God in all ages.

2 From ſome plain demonſtrative arguments.

3 By reſolving certain objections, that may with-hold many conſcientious Chriſtians from the practice hereof.

1 That it hath been the *practice of the ſervants of God* (and accordingly to them have the judgements of many orthodox Divines faln in) *to pray for thoſe Governors and Rulers under which they lived*. The teſtimonies of men eminent in the Faith, and in reforming Churches, are no infallible ground for my faith; but where I ſee they accord with certain Scripturall examples, they for the preſent are a guide to mee, and reſolve thoſe doubts about which I might ſeem ſo anxious and deſirous of deciſion. We

We finde *Abraham* praying for *Abimelech*, and all his family, that were Hethens, which hee did by Gods ſpeciall direction; and *Abraham* could do no leſſe as a gratefull return of *Abimelech* his kindneſſe to him, and a diſcharge of his duty to God: the caſe was thus; *Abimelech* in his ignorant innocency took *Sarah* to be his Concubine, from *Abraham*, who would not own her to be his wife, and ſo might in the wrong of himſelfe have loſt her; who might as well have been ſecured from danger, as ſhe was from defilement, had he truſted the Lord: But *Abimelech* knowing her to be his wife, makes reſtitution of that which he injuriouſly (though ignorantly) had taken; here is juſtice. *Abraham* prayes for him, and that the wombs of his family might bee opened to bring forth encreaſe, becauſe *Abimelech* had not uncleanly touched that womb from which ſhould ſpring a bleſſing to all Nations. All this is done by Gods direction; *Abimelech* gives *Abraham* his wife, *Abraham* affords *Abimelech* his prayers, and procures that bleſſing for him without which his Kingdom (ſhould hee have had no enemy) would ſoon have been waſted. And had not God commanded this, it had been no leſſe juſt in *Abimelech* to have reſtored her, and no leſſe equall in *Abraham* to have prayed for him: Firſt, as having protection under him in his pilgrimage; then kindneſſe and juſtice from him though an Hethen: it is more for a Hethen to do ſo for a

b.leever,

beleever, than for a beleever to pray ſo for him, under whoſe power and Government hee lives; eſpecially for a beleeving Prophet. His grandchild does no leſſe for *Pharaoh* an Idolater, *Gen.* 47.10. *Iacob bleſſed Pharaoh* not only for thoſe civill favours that he and his ſonnes had found in his eyes, but as a ſubjects duty, who was now come to live under his protection; where that he might live in a bleſſed condicion, it becomes him to pray for a bleſſing upon that Prince, or Governor under whom and by whoſe meanes ſuch bleſſings were to be received.

But ſome will ſay, that theſe holy Patriarchs neceſſities compelled them to ſeek for protection and proviſion from them, and therefore no leſſe than all manner of civill ſubjection was due to them: their voluntary and entreated act threw them into theſe Princes armes; and humanity it ſelfe might draw down their prayers and good wiſhes upon theſe Princes heads.

True; but this may clearly bee anſwered: yet we will grant you ſo farre, that ſuch as ſeek for Magiſtrates protection, and flie to them for ſafety, in reaſon & conſcience are bound to obey and pray for them. Yet let us diligently ſearch the Scriptures a little further, and we ſhall finde the Saints of God praying for ſuch Princes and Magiſtrates to whom they were forced to yeeld ſubjection; inſomuch that they were *ſlaves* rather than *ſubjects*; neither did they receive ſuch

goodneſſe from them, as might draw out their ſolemn prayers for them, only the command of God which is thus directed to the people in generall, Ier.29.7. *Seek the peace, &c. Seek*, that is, by prayer and practice. I know the time of their captivity was determined by the Lord, and it was to no purpoſe to ſtrive, being againſt the Decree of God, which laid ſtronger hands upon them than the Tyrants: yet in the mean time they muſt ſeek & endevour after peace, which in that place ſhould bee as fully enjoyed as if they had been at home, their wals built up, and no enemy in their Countrey: as they *continued in peace*, ſo without ſtriving they *went out in peace*; who elſe might have bin lead out of *Babylon* as their foreſathers were out of *Egypt*; only that was a reward of their obedient and patient ſuffering. Wee read likewiſe that holy *Daniel* was in this frame, when he was prepared for food for the hungry Lyons, being caſt off from his Throne into the pit by the Decree of the King, as if the greedy grave would have been too mercifull, therefore hee muſt bee interred in the bellies of Beaſts, that the Sepulchre of this Prophet might not bee hereafter known: and notwithſtanding this continued cruelty acted againſt him, he prayes for the King, *Dan.*4.19. and 6.21. *O King, live for ever.* This *Darius* was an uſurper of the *Perſian* and *Iewiſh* Monarchies, to whom but little obedience by right might appear due: how many arguments

from

from his own Nation, from his preſent condicion, and his cruell uſurpation, might he have aſſumed, to have entered him into an eternall curſe: but it is impoſſible to finde praying *Daniel* out of a praying practice; hee prayes for perpetuity of years to be added to *Darius* his aged dayes, being 62 years old when he entred upon his forced Governments: And probably if *Darius* had heard *Daniels* prayer out of his chamber window, ſome part thereof had been to the ſame purpoſe as this in the pit, which the Prophet as one of the chiefeſt preſented to the God of Heaven; for ſuch like directions were ſent to *Hieruſalem*, as wee read *Baruch* 1. 11. 12. *And pray for the life of Nabuchadnezzar, &c.* which queſtionleſſe was not in complement from *Daniel* ſent to them, nor in policy peſormed by the brethren at *Hieruſalem*, they being ſo much in the eyes of their enemies, Rulers, and others mixt with them in and about that City, and ſo ſubject to any intelligence and accuſation that might bee given in againſt the Iewes to the *Babylonian* King; but meerly from principles of piety and conſcience, knowing they ow'd no leſſe to their Governors, and ſo ought in reference to God to praiſe him for them, who many times ſtirred up their hearts to ſhew them favours, as to pray to him for them, that they might receive favours from them; who together bleſſed the inſtruments, and bleſſed God for them.

To theſe we read the care of Chriſt (a naturall Iew, and who might claim as much priviledge and exemption as any) in paying his Tribute to the uſurper of the Iewiſh Kingdom, being then under the Roman; with what wiſdom he anſwered their objections made to entrap him, that hee might deny their Authority; but ſtill he granted Tribute due to them for their maintenance, and payd it himſelfe: what we pay to, wee may pray for, elſe wee do but act that really which wee dare not acknowledge in words, which is the leaſt acknowledgment, the leſſer ſubjection. The Apoſtles are frequent herein, inſtructing the Miniſters nnder them to preſſe forwards this practice in their dayes, *Titus* 3. 1. *Put them in minde to be ſubject to Principalities, &c.* and gives the reaſon of it, it being rather the genuine property of unbeleevers, unprincipled with grace and goodneſſe, to be maliciouſly affected to Superiors, (as ſome ſay the ſin of the Devill was before his fall) and thence to deſpiſe & reſiſt them, as ſomtimes we were that now do beleeve, verſe 3. *For we our ſelves alſo were ſomtimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, liveing in malice and envy, hateſull, and hating one another.* 1 Pet. 2. 12,13,14. *Having your converſacion honeſt, &c.* Rom. 13. 1. *Be ſubject unto the higher powers, &c.* So Jude, *not to deſpiſe Government:* Where in all Churches they were exhorted to due ſubjection, to innocent converſation,

tion, to a reverend eſtimation of them, paying unto them our dues, the leaſt payment being the Tribute of our prayers. Where the Apoſtles require obedience from us to them, not as Hethens but as Magiſtrates though Hethens: and they that taught us that *it is better to obey God than man*; where their commands contradict one another, taught us alſo to *obey them for the Lords ſake*, where their commands oppoſe not.

To theſe wee adde the practices of the Church in her primitive purity. *Dionyſius* that peacemaker & deſirer of Unity in the Church of God, in his Apology for Chriſtians under the peſecution of *Verus* thus writes: *Nos unum Deum omnium fabricatorem —— colimus & veneramur: huic etiam ſine intermiſſione pro eorum regno ut firmum & ſtabile maneat, preces adhibemus*: we ſerve & worſhip one God the maker of all things, to whom wee offer our prayers continually, that their Kingdom and Government might remayn firm & ſure. *Tertullian* obſerves thus in his Defence of the innocency of the Church in his days, *Nos pro ſalute Imperatorum Deum invocamus,— precantes ſumus ſemper pro omnibus Imperatoribus, vitam illis prolixam, imperium ſecurum, domum tutam, exercitus fortes, Senatum fidelem, populum probum, orbem quietum, quæcunque hominis & Cæſaris vota ſunt*: we call upon God for the health of our Emperors, wee pray continually for all our Emperors that they may have a long life,

Euſeb. lib. 6. cap 37. Anno Chriſti 260. Euſeb. lib. 7. cap. 10. p. 122

Tertul. Apol: cap. 30

a ſecure dominion, ſafe houſe, ſtrong armies, a faithfull Council, an honeſt people, and a quiet Nation; what *Cæſar* or man can wiſh, wee wiſh for them. And hereinto fall the judgments of orthodox Expoſitors, and Writers, glorious Lights in their generation: to refer you but to a few; *Peter Martyr. Com. loc. Paræus in Rom.* 13 *Comment. & Aphoriſm. Marlor. in* 1 *Tim.* 2. *Gerard. Com. loc. de Magiſtr. politico, pag.* 923, 924. *Ameſ. caſ. conſc. lib.* 5. *cap.* 25. *p.* 313. *Debent pro ipſis ſingulariter orare, idque omni genere orationis:* wee ought principally and in particular to pray for them, (ſpeaking of Magiſtrates) and that with all kinde of prayers: praying for mercies for them, interceding in their miſeries, and giving thanks for their happineſſe. Whatſoever theſe *Cæſars* or Magiſtrates undertook according to the minde of God, they with all earneſtneſſe and truth of minde, bleſſed; what they enterprized contrary to his minde, they prayed not for; yet even then they prayed for the Magiſtrate himſelf, that the Lord would change his minde, divert his courſe, and not ſuffer him to ruine himſelfe and his ſubjects. This wee will cloſe with that of learned *Zanchy*, ſpeaking of Magiſtrates, and therein of evill ones, *Qui ſuum collum jugo filii Dei ſubjicere volunt*: thoſe that will not ſubmit to the rules and commands of the Son of God, *quibus majorem Dei cognitionem, melioreḿq; mentem precamur à Deo Patre & à Domino Ieſu Chriſto:*

for

for them wee pray of God the Father and his Son Chriſt, a larger knowledge of God, and a ſounder minde.

Surely this great cloud of witneſſes, theſe many clouds following one another do write, and are written for our inſtruction, and leads us into the way of this command, That we pray for all that are over us, even for all that are in Authority; that that power and government might be ſo bleſſed of the Lord, that we might *lead a quiet and peaceable life in all godlineſs and honeſty*. And if hitherto we have not known, nor walked in this way, let us take the advice of Chriſt to his Church, *Cant.* 1.8. *Follow yee the footſteps of the flock.*

CHAP. VIII.

THat we may proceed further to confirm your judgement herein, we deſire you impartially to weigh what ſucceeds: We ought to pray for a bleſſing upon that Government under which we live, upon theſe grounds, and in reference to theſe ends.

1. From the true foundation of all Magiſtraticall power, that is, the Power, Commiſſion, and Ordinance of God, even as God himſelf under what form of government ſoever we live; or in what manner ſoever the Magiſtrate doth diſtribute, and exerciſe his power, the power is nodeſs

of

of God. The Poet by the light of nature could ſing, ἐκ γὰ Διὸς βασιλῆες, Kings, and ſo all Magiſtrates are of God. So in generall doth the Spirit of the Lord ſpeak in *Paul* indifferently, and indiſtinctly, οὐκ ἔστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ, *There is not a power unleſs it be of God*, which cannot be more univerſal, excluſive of none; which is not to be underſtood alone abſtractively of authoritie and government, for that is but one and the ſame throughout the world; but alſo of the ſeverall forms of government, and adminiſtration of that power, that whoſoever it is that doth govern in preſent, and in what manner ſoever, whether as the Emperor of *Rome*, or uſurper of *Judæa*? whether at *Rome*, as in an Empire, or at *Athens*, as in a Common wealth? their power is of God, of Gods ordination, conſtitution, and command: its not from Satan, nor meerly founded on the beſt reaſon and policie; but decreed and ordered from above. Therefore writes *Grotius* upon that place, *Iohn* 19. 11. *Thou couldeſt have no power againſt me, unleſs thou hadſt it from above.* After his Criticiſm upon *Above*, ἄνωθεν *quod* & ἐξ ὑψίστων Comments thus, *Cum autem dicit datum e locis ſuperis, non illam communem ſignificat permiſſionem, quæ multa relinquit ordini naturali, ſed ex graviſſimis cauſis deliberatam rem in conſilio divino, quæ omnia impedimenta undiq; moverat.* But when he ſaith, *It is given thee from above*, it ſignifies not that general permiſſion of God that leaves

many

many things to the order of nature (*Reaſon, and ordinary ſecond cauſes*) but a thing deliberated in the wiſdom and councel of God upon moſt weighty grounds, which removes all hinderances *that* may *ſtand* betwixt *the perſons and the eſtabliſhment, and the execution of the power*. Though that the abuſive adminiſtration, as well as the unjuſt acquiſition of power is not of Gods approbation, and delectation, but permiſſion: yet the power and authority is divine onely from God, and hath a real preſence of Divinity. 1. In reſpect of the Original, and Fountain of government, which onely is *in God*, as the maker of the world, and could onely ordain *Adam*, or any of his line to rule over, or govern his fellow creatures, as Stewards in the Family of *God*; which for the order and beautie of the Univerſe, had been an inſtitution of God, if man had continued in his integrity, and for the ſafety of the Univerſe, was ſtill conferred on his poſterity. And this illuſtrates that in *Iude, verſe* 11. *They run the way of Cain*, not onely of *uncharitableneſs* againſt his brother, but of diſobedience againſt his Father, of *Rebellion* againſt *Adam* the dominator of the earth. 2. In reſpect of his order, and Commiſſion in his word, given to man to rule, under his hand. We have not there a Catalogue of Families and perſons that ſhould ſucceed in government; nor have we Prophets now a daies ſent from God to nominate and annoint our Ru-

lers, onely that man is to rule, and Commonwealths to have Magiſtrates from generation to generation. Therefore we muſt diſtinguiſh betwixt what is humane, and what is divine in his Ordinance in a ſtrict ſenſe. For the Apoſtle, 1 *Pet.* 2. 13. calls it an *Ordinance of man* ἀνθρωπίνη κτίσις, or *humane Ordinance:* Humane in reſpect of the perſons that bears this Authority; either elected by the ſuffrage of the people, or acquiring it by the arm of fleſh, or mixt, partly forced, partly by way of ſtipulation & Covenant paſſing betwixt the Magiſtrate and the people, mutually binding; and on the diſſolution of any ſuch Obligations on either party, both remains free; and thus man may be ſaid to be the riſe of governement, though God be the head that feeds all the ſprings of it; yet the next ſpring, the *Electors*, appears the head to us, that immediately convey the ſtreams of power to any. Or it is humane in reſpect of the perſon exerciſing, the perſons on whom it is exerciſed, and the ends for which it is exerciſed: Yet the power into whoſe hands ſoever it is committed, and by what means ſoever, and however that is executed (God having not bound all Nations to one form of governement, whether Monarchichal, Ariſtocratical, or Democratical? nor for their judicial Lawes to one way of adminiſtration, provided, That no Law oppoſe or hinder the Lord, or any thing that is his, but rather advance, and confer eſtabliſhment

to

to his Lawes) it is of God, and is to be obeyed.

Ἐξουσία κοσμικὴ ἐκ Θεοῦ τέτακται καὶ μαχαίρας ἔλαβε τὴν ἐξουσίαν, οὐκ ἀλλαχόθεν ἢ πάθεν ἀλλ' ἐκ Θεοῦ, &c. saith *Epiphanius*. All worldly power is ordained of *God*, which receives the power of the Sword from no other but God. That however the ſeveral waies of government be left to mans diſcretion, and ſo are added or diminiſhed, or wholly altered according to that wiſedom applying it ſelf to ſeverall times and perſons, yet ſtill the power it ſelf remains an ordinance of God.

Epiph. l. 2. t. 3. Col. Gerard.

Weems 2. vol. 2. lib. pag. 71. In Decal. vide paræi Aph. ſup. ad Rom. 13.

And that this Authority might have the Diviner preſence in it, God hath given to the Miniſters thereof his own name, an high dignity to his civill Ambaſſadors. *Pſal.* 82. 1. *I have*, &c. Which Pſalm as one obſerves, was written by *Aſaph*, from the mouth of God himſelf, who calls you *Gods*, his Vice-God, Judges for him over his people; repreſenting him, and in ſome reſpects, *modo inferiori*, have the ſame ſubjection (as if God ſhould ſit there in perſon, and humane ſhape to judge for us) if they give in charge nothing but what is their Maſters minde. We ought to *Honour God with our ſubſtance*, who gives us all things liberally: and ſo we ought to ſerve the Magiſtrate with it by paying Tribute, who preſerves us with our ſubſtance that God hath given us.

We pray unto *God*, we pray for theſe unto *God*; we ought not to blaſpheme the name of the

great God, ſo not to ſpeak evill of the Rulers of his people. We worſhip God with our bodies that are his, ſo we offer civill homage with the ſame to the Magiſtrats: we ſerve God in our ſouls and ſpirits, ſo we ought not to let our thoughts or hearts riſe up againſt the Magiſtrates. This we ought to give as a Free-will offering, and yet we pay it as a moſt due debt. What Chriſt ſaid, *give to Cæſar*, the Apoſtle as a good Expoſitor, bids us render ἀποδοτε being the ſame word uſed in both. We give it then not by way of gratuitie, but duty: we pay it, we render it up from our ſelves, as being againſt right to detain it from them.

Now ſince that Magiſtrates are Gods Ordinances, and Magiſtrates are his repreſentatives; let us endeavor the confirmation of his Ordinance; and honor both in mind and perſon, ſuch as rightly judge for him: follow his decrees and conſtitutions by paſſing our votes and ſupplications for them. What *Iohn* ſaid of a brother to a brother, *He that loveth not whom he hath ſeen*, being the ſpirituall image of Chriſt, *How ſhall he love him whom he hath not ſeen?* Chriſt himſelf. So of the ſubject to the Magiſtrate, *He that honors not him whom he hath ſeen*, that bears the office, & preſence of the Almighty, *How ſhall he honour God himſelf, whom he hath not ſeen?*

The ſecond reaſon is drawn from thoſe ends, for which ſuch a ſupreme order is conſtituted o-

verus.

First,

First, We will begin with the *Subordinate ends*, ſuch as moſt concerns us. God made us, and made us happy, and to be happy, he therefore provided means to promote this happineſs. But man by his fall made himſelf miſerable; God therefore to prevent the preproperating our miſery, or leſſen thoſe evils, into which inevitably we have caſt our ſelves, hath appointed means, as remedy's hereof, even theſe means, viz. Magiſtrats. For ſee the ends for which they are conſtituted of God, and which they ought principally to attend. *Rom.* 13. 3, 4. *For Rulers*, &c. *Pſal.* 82. 3. 4. *Defend the poor*, &c. and moſt eminently in this Text, *Pray for them, that under them, you*, &c. As we are the Lords people, ſo the Lord hath made us their people, and delivered us to them, and given to them Divine inſtitutions, even ſuch as are neceſſary to the well-being, nay, the being of humane Societies. If they abuſe that power to ſet up their own priuate intereſts, contrary to thoſe ends, this is neither from God, nor naturally ariſes from their power; but from the corruption and baſeneſſe of mens ambitious ſpirits, that makes uſe of their maſters favour and talents for their own advantage, ſeeking their own, inſtead of the good of others.

A Magiſtrate of all men is the leaſt his own, but given unto, and ſet a part for the people: he is the greateſt *Servant* of all men, and the beſt, if upright in his place: Yet though he be the *Ser-*

vant of others in labour, he is the *Maſter* of others in honour.

God therefore hath appointed them to ſerve us with their bleſſings, or he hath ordained them the Pipes and Veſſels through which the Fountain of good, conveys his good things to us: or this order of the preheminency is a civill Stewardſhip, in which men are to deal out the allowances of God to the reſt of their fellow Servants, to preſerve and augment thoſe bleſſings. Since then the ends be ſo deſirable, and the means ſo conſiderable, it becomes to make us to ſtrengthen and make uſe of thoſe means, to pray that the Stewards may be found faithfull in their Office, that theſe Pipes be not broken, or ſtopped; that ſo the ſtream of the Common wealth, Juſtice, and the ſtream of the Sanctuary, Godlineſſe and Truth, may in a peaceſull, ſtill, quiet, and proper channell run down amongſt us. Therefore, beſides their Titles of Authority whereby they live over us, and by us, ſo they have their Titles of Duty, to ſhew they ſhould live for us, and we by them. *Fathers*, and *Mothers*; *Ioſeph* was a Father indeed, and by his prudentiall care provided for his people. *Deborah* was a Mother indeed, and carried her people out of the Waters, and mire of troubles: here we have the true Nurcing Father and Nurcing Mother: and ſo ſhould all others be that ſhould feed the oppreſſed with Juſtice, cauſing him to ſit under his own Vine,

and

and to eat the fruit of his own labour, feeding the *Poor* by carefull, timely, and ſufficient proviſions; feeding the *Righteous* by protecting and providing for their Paſtors; defending the Ordinances, the bread of life in purity: ſure then if we be obedient children, expecting or deſiring theſe bleſſings from our Fathers, we ought to pray for a bleſſing upon our Fathers. They are called the *The foundations of the earth*, *the guard and Saviour of a Nation*, &c. To reckon up and apply all, would be tedious, and beyond my purpoſe: onely this, theſe names were not impoſed upon them in vain, but they have their Energeticall ſignifi ancies, teaching them what they ought to do for us, and what we may expect from them: as alſo unto what we ought to ſeek of God to enable them; for if they produce not theſe bleſſings to us, there is ſome great cauſe in them, or us, they being ſo naturally, or Divinely annexed to the Office.

How heartily do we pray for, and watch over ſuch things as we know by experience to be the proper cauſes of comfort to us, as over our Children, of the earth we mannage, &c. and if there be a failing, a deviating in them, that the channel that ſhould afford us ſweet, yeilds nothing but *bitter water*; and our beſt earth that ſhould bring forth pure grain, *bears nothing but thorns*, we are much affected with it; we mourn, we pray, and beſeech the Lord to divert the curſe. Do ſo for

the Magiſtrates of a land, eſpecially for Magiſtrates labouring and ſtriving to bring forth fruits ſuitable to their place, and to yeild better fruit, and more wholeſom to the people, then ever any laboured before: pray that the Lord would furniſh them with wiſdom and ſtrength accordingly; either thou muſt deſire mercies of God in the way of his means, elſe thou tempteſt God. And if thou haſt received ſuch benefits by the Governement under which thou liveſt: ungratefull man! that wilt not endeavour a recompence, viz. of Prayers and bleſſings. *Debent illis ſubmiſſam gratitudinem, qua beneficia illa, quorum participes facti ſunt, ex eorum poteſtate, ſudiunt pro viribus compenſare*, ſaith *Ameſ. lib.* 5. *cap.* 20. *pag.* 303. We owe to Magiſtrates an humble gratitude, wherein to our utmoſt power we ought in our duties & callings to ſtudy to compenſate thoſe benefits, whereof by their own power they have made us partakers; pray that the ſame good hand may reſt upon them, to coutinue the ſame good to us.

Caſe Conſ.

And if as yet thoſe bleſſings fall ſhort of a moderate deſire and expectation, pray that they may not. *Nam hoc officium non poſſunt præſtare principes niſi a Deo donati*, &c. *Zanch. t.* 8. *de mag. pag.* 554. Though they are ordained of God for theſe ends, yet they cannot accompliſh theſe ends for us, unleſſe the Lord concur with them in the adminiſtration of their power, as he did in

their

their ordination. Wee may conclude this with that obſervation of learned Mr *Weemes*, *vol.* 2 *lib.* 2. *cap.* 13. *pag.* 73, *ad finem*: The Iewes ſay, *Eſto orans pro ſalute Regni, nam ſi non eſſet Authoritas publica, vir proximum ſuum deglutiret, ut piſces majores minores*: pray for thoſe that are in Authority, for if there were no Authority to reſtrain oppreſſors, then the wicked would devour the man that is more righteous than themſelvs, even as the great fiſh devour the ſmaller. Mee thinks our own neceſſity ſhould lead us unto this duty, when we ſee Magiſtrats contriveing their Councels to our wants, wee having ſo many evill perſons abounding amongſt us. *Aquin.* 12. *qu.* 95. *art.* 1. *ex Iſod. Factæ ſunt Leges ut earum metu humana coerceretur audacia, tutaque ſit inter improbos innocentia*: If the Laws were for no more than theſe ends, that the impudence of impious perſons might bee corrected, and the innocent might lie down in ſafety, they were ſufficient to induce us to this duty: and ſo farre as wee doe enjoy theſe, let us be thankfull for them, for without them we ſhould not know what was our own. They therefore (ſaith *Paræus Aphoriſ.* 3. *prædict.*) ſeem to bee more neceſſary than our daily bread, the aire we breathe in, the Sun we walk by, &c. for even theſe wee could not comfortably enjoy without them.

2 The prime and higheſt End is the glory of God. *Ames. caſ. conſ. lib.* 5. *cap.* 25. *pag.* 313. *De-*

betur autem hoc officium, non tantùm quia ſubditorum bonum in ipſorum bono, &c. wee owe not only this duty to Magiſtrates, becauſe our good is included in their good, but becauſe a ſingular price of glory and honor comes to God out of the right adminiſtration of their power: When a Magiſtrate is converted, there is not only rejoyceing for him as a common ſinner, and ſingle, being ſaved himſelfe, but as one that adds glory to the Church, ſtrengthens and comforts many that do beleeve, and may bring in many more to the acknowledgment of the ſame truth. If the Lord had not cut off that curſed *Iulian*, into what dangerous miſchiefes had hee hurled the Church of God? One Emperor only puls down the places of publique Meetings, that ſo ſolemnly, diligently, and preparedly they ſhould not inſtruct one another: another takes away their publique Schools, that ſo their children might not receive humane Learning, and the principles of Religion: another takes away the means, the outward ſupport of all their helps to Religion and Learning, knowing that with it all will in time periſh.

—Quis enim virtutem amplectitur ipſam,
Præmia ſi tollas? —— ſaith the Poet.

Such was their ſubtile actings with the Church of God, in the primitive times, to draw a darkneſſe over the truth to deſtroy their ſouls; and if that will not prevayl, then they deſtroy their perſons; and what evill ſuch a cruell Lion as *Nero*

may

may do in a little flock of Christ in a short time, any may cast up. But when that unparaleld *Constantine* arises, what a splendent glory breaks forth over all the Churches of God! what pleasant beauty setles on the countenances of the godly! what prayses are sung to God for him! how much is the name of Christ advanced by him! *Christus in Consistorio*, Christ now sits in the Consistory; Christ pronounceeh judgment on the Throne: Christ ruling, Christ preaching. And in his time not the most infernall mouth durst open against the name of Christ. Art thou a Christian, and wilt not pray for this glory, which in all places and ages is usually ecclipsed or enlarged by the Magistrate? Thy prayers may conferre to the reducing of an erring Magistrate, as well as an erring brother: and if this bee of consequence, much more is that: the Apostle makes it possible, that wee might put it into act, *Iam.5. ult. Let him know that bee which converteth (any) sinner from, &c.* but let him know, that he that converts a Magistrate by prayer or any other way does much more.

And suppose thou hast not been idle and unacquainted in these meanes; thou hast prayed from time to time, and thy prayers return not with these full and pleasant fruits; thy prayers go out laden with the best and choicest of thy desires, but they return empty: yet the continuance in this duty may abate the dishonor of God.

If upon this thy Magiſtrate become not ſo good as thou deſireſt, yet he may not be ſo bad as thou feareſt: this may ſtop blaſphemous mouthes, check the malignant and impetuous ſlanderer; nay, hereafter when thou art dead, the memorial of thy converſation may work upon and bee as Balm unto thy Hearſe, and be a friend to the ſurviving Chriſtians. *Marlor. in* 1. *Tim.* 2. *v.* 3. *Cedit in gloriam Religionis Chriſtianæ, imò Domini Dei noſtri, ſi pacificè, manſuetè, ac ſedulo Dominis obſequamur, ſubjecti omnibus in timore Dei, &c.* this will redownd to the glory of our Chriſtian Profeſſion, and of our God, if meekly and peaceably we endevour to obey our Rulers, for being ſubject to them, we ſhew by our works that the Lawes of our good God are written in our hearts, and what thoſe Lawes are, when from us they ſhall glorify God, that if it pleaſe him to viſit them with his gracious mercy, enduing them with religious and pious hearts, they ſhall ſerve and worſhip this God with us; however in the mean while *Orationibus noſtris commendati*, let them bee preſented unto God in our prayers for this end: or if it pleaſe the Lord to viſit them in anger and with his rod, this may ſadly reflect upon their ſpirits, as one cauſe of their puniſhment; *I have hated them that have loved me, curſed them that bleſſed me, oppreſſed them that prayed for me, laughed and mocked at them that mourned and faſted for me: I have requited them evill for good,*

I have deſpiſed their good, and therefore it is juſt that this evil ſhould come upon me: an heart thus truely ſmitten will preſently ſend forth cryes: Oh; let them pray for me ſtill. Oh, that I might live to pray with them, to return thoſe bleſſings I have taken from them, and to pay that to them in part which I owe for their prayers; my bloud is too little to ſhed for them to protect them, that ſhed ſuch tears for my heavenly protection. And if with theſe wiſhes and thoughts they ſhould breath out their lives, it would be honour to God, and ſhould be ſufficient comfort to thee, though they ſhould not live to remunerate thee. 1 *Pet.* 2. 12. *Having your converſation honeſt* (and thus pious likewiſe) *among; &c. verſe* 15. *for ſo it is the wil*, &c. that with well doing you may put to ſilence the ignorance of fooliſhneſſe: and if yet herein thou obtaineſt not thy deſire, but they live and dye as wicked and ungodly Magiſtrates as ever they were, yet here is thy comfort, thou glorifieſt God in performing his own Ordinace; and that in hope thou continueſt waiting therein upon his bare word, without the leaſt income of mercie ſutable to thy endeavour.

Laſtly, thou oughteſt to pray for them, *They may deſire it of thee*: and doubtleſſe if the Magiſtrate be a good man, or ever had the leaſt acquaintance with God in this his way, he will not ſo much that thou mighteſt acknowledge his Authority, as that he might through faith and fel-

lowſhip in the ſame duty, be made partakers of ſo effectual an Ordinance, deſire thy ſupplications and interceſſion for him. *Hezechiah* ſends to *Eſaiah*, and in him to all the reſt, *Iſ.* 37. 4. *Liſt up thy prayer*, &c. So did *Eſther* to all her brethren. We ſee the Elders of *Judah* coming to the Prophet with falſe and hypocritical Spirits to deſire his prayer and direction, *Ier.* 42. 2,3. *We beſeech thee let our*, &c. yet they had a free and gracious anſwer, *verſe* 10. *If you ſtill*, &c. as if there had been much goodintended to them, if they had really intended obedience.

That wicked and rebellious people that had injured *Samuel*, yet knowing the efficacie of prayer, comes to him, 1 *Sam.* 12. 19. *And all the people ſaid to Samuel*, &c. This was *Samuels* gracious and milde anſwer, to that ungracious, and diſcontented multitude, *verſe* 23. *As for me God forbid, &c.* We finde that Heathen Kings have been ſo far convinced of the virtue of this means, that they have deſired it earneſtly, *Ezra* 6. 10. *That they may offer, &c.* And to this he engages them by ſpeciall favours, *verſe* 8, 9. Not only *to defray the charges of the Sacrifice*, but *the expences of the place of worſhip it ſelf.* Many of their Princes, the Eunuch, &c. have come up to *Ieruſalem* for this end, to joyn in worſhip with them. We have many examples hereof upon Record, and in our own eyes to this day; I ſhall give you but one in the Primitive Church. *Maximinus*

that

that cruell and impious perſecutor, on his bed of ſickneſſe had certain reluctations of Spirit for his evill practiſes, and got up his heart to deſire the prayers of Chriſtians, even of that remnant yet preſerved from the fire, and other torments: and that he might obtain the Chriſtians hearty prayers for him, did beſtow upon them many liberties, gifts, &c. —— *Euſeb. lib.* 8. *cap.* 29. *p.* 169. *Unde Chriſtiani hac indulgentiâ à nobis conceſſâ devincti debent deo ſuo obnixe ſupplicare, pro noſtrâ, pro Reipublicæ, pro ſuâ ipſorum ſalute, ut quovis modo cum publicus rerum ſtatus integer & incolumis retineatur, tum ipſi in familiis ſuis abſq; curâ & ſolicitudine vitam degant.* Having by his decree reſtored to them their places of Worſhip, Means, Liberty of profeſſion, *&c.* Hence, ſaith he, The Chriſtians being bound by this indulgence granted by us, ought earneſtly to pray unto their God for our health, the health of the Common wealth, and their own, that ſo the common condition of affairs being well and ſafe, they might ſpend their lives in their families without care and moleſtation. What an unworthy thing would it be in us, to deny to anſwer this their deſire? Where would be that Chriſtian compaſſion, and charity ſutable to our profeſſion? we condemn them for not protecting us, and we deny to afford them onr prayers to enable them to it. We judge the Magiſtrate for his wants, when our wants are the greater; I ſay, they are the

greater

greater, becauſe they are the eaſierly ſupplied; it is worſe that they ſhould want our prayers (eſpecially praying for them) then that we ſhould want their countenance, aſſiſtance, maintenance. Hypocrites, Heathens have had and merited their anſwer of deſires herein, who tended to nothing but their perſonall ſecurity, and perticular happineſſe: much more ſhould ſuch Magiſtrates, who from pious, ſincere, and humble ſpirts, deſire good mens prayers alone, even for this end, That they might receive Divine influences of wiſdom, courage, integritie, *&c* and outward bleſſings, whereby they might cauſe their authority and power, truely to ſerve the Church of God.

Thus you ſee how probable the effect is, how reaſonable the performance is.

CHAP. VII.

IT comes now in order to diſcuſſe the laſt particular promiſed, *viz.* The reſolution of ſome Objections that have ſometimes ſate upon my judgement and conſcience; and the ſame may abide ſtill upon the mindes of many ſincere, and tender hearts, that deſire truely and exactly to walk according to Goſpel Rule, and to the honor of their holy profeſſion; which with all the candor and freedom of ſpirit I can, I ſhall labour according to truth to remove; that ſo with the more

more cheatfulneſſe, and leſſe heſitancie, we may ſet our ſelves to the conſcionable practiſe of this Duty.

Object. But ſome will ſay, Ought we to pray for, and to be ſubject to *Hereticall* Magiſtrates, and ſuch as make uſe of their power to protect Hereticks?

Sol. To this I anſwer,

1. That if this be made in reference to this preſent Government, and to them that are in eminent Authority over us, it may upon probable grounds be denied that they are ſuch Hereticks; for this by experience I can affirm of ſome that have great influence upon the affairs of this Common wealth as they are now acted, aud carried on amongſt us.

1. That they are ſound in judgement in the Fundamental points of religion; zealous affectors of the Ordinances of God in purity, conſtant practiſers of ſuch Duties, as carries in them the power of Godlineſſe, and men of great and heavenly experiences.

2. That they are ſadly and deeply affected with the ſpreading Errors and Hereſies of theſe times, through which there are ſuch numerous diviſions dayly begotten in that one onely Church of God, and do truely reſent the departure of good men from the Truth, not onely as the common *Sins*, but the heavy *Judgements* of theſe times, from which I am

either had protection from, or protected by their ſervice; no, not ſo much as to capitulate with them.

Thirdlie, We anſwer, that if this ſhould be granted, That we might lawfullie reſiſt, or withdraw our necks from the yoake of obedience to a Magiſtrate, becauſe erronious in his judgement, or Hereticall, it would open a gapp to a *perpetuall rebellion*, and draw a ſword that ſhould never be ſheathed up: for there ſhould never be any in Authoritie, but he would be an Heretick to ſome partie (everie one eſteeming himſelf in the truth) though truelie Orthodox in himſelf: and then that Heretick might alſo judge it lawfull for him to reſiſt that Magiſtrate, or unlawfull to obey him: and a third partie judge ſo of this, and ſo by ſword and violence one will be alwaies crouding another out of the ſeat of Authoritie: How pernicious this would be to religion and common ſafetie, let any judge.

Fourthlie, We anſwer, That Hereſie in a Magiſtrate is no ſufficient plea for a Subject to reſiſt his Authoritie, becauſe Hereſie is a corruption of the perſon, not of the authoritie: he errs as a man, not as clothed with Authoritie; he errs as imperfect in judgement, knowing but in part, not as a Magiſtrate; for an erronious Chriſtian may be a juſt and faithfull Magiſtrate: and if he tolerate wicked perſons, and evil workers, it is contrarie to that end of his power to which by

God

God he was delegated, viz: *for the punishment of them that are evill*: and if he desinge his Sword against holiness & truth, he hath the more need of our praiers, and it behoves us the more earnestlie to implore the God of Heaven rightly to informe his judgment, & to dire& his heart by his truth, to teach his fingers to fight, and his arm to sway the sword of justice for the Lord aganst all impietie.

LASTLY, if this should be granted another absurditie must thence necessarilie follow: where must live the passive Christian? whete should we finde a *Martyr*? If we have libertie to resist an Heretical Magistrate, then how shall we leave all, yeild up our lives and goods for the testimonie of Christ and his Gospell? A Christian should go like a Lamb to the slaughter, but if he resist and prevail not, he will go like a *wilde Bull taken in the net*, and be led to his suffering like a Bear to the stake, truely like a Malefactor. All those exhortations of the Apostle, *to a patient running of the race, to long suffering*, &c. may be expunged as *Apochryphal*: that *cloud of witnesses* may then vanish away, as unneedfull to guide us. All the Saints of God in the primitive daies, when the Church was in her glorie, as well as in her darkness, understood not their Christian priviledges, if this be true. And the Gospell of Christ is yet imperfect, which amongst the publications of all its *glad tidings*, left unrecorded this immunitie

purchased

becauſe Heretical, Idolatrous, or back-ſliding from the truth.

Object. Good reaſon, for they had not Strength.

Sol. Firſt, None can deny but the Jewes had ſufficient ſtrength; they who could irreſiſtably revolt from *Reboboam* the oppreſſor, could as eaſilie have rejected his Father, ſecure in the arms of his Concubines, and an Idolater.

Secondly, It is probable that the Primitive Chriſtians had power within them to have effected ſuch a deſign, if they would. For if we ſhould reckon thoſe many thouſands that ſuffered (beſides thoſe that eſcaped) under one Perſecutor, we ſhould think if they had been embodied (in ſo juſt a cauſe as truth alone) they might have puzled all their Tyrants power. And if we further conſider how many Chriſtians were in great favour, Courtiers, and attendants to thoſe great Princes; many in Offices of great truſt, Commanders in the field, Governors of Forts, Towns, and Caſtles, it would be no great marvel (if this opinion was Evangelical) to hear of embroilments, and inſurrections.

To give you but an inſtance or two, beſides what is largelie ſpoken to this by *Tertullian* in his Apologie. *In initio imperii Valeriani* ——— *tota domus ejus piis hominibus complebatur, eratque planè Dei Eccleſia.* *When* Valerian *began his Reign, his houſe was ſo ſtuft with Godly men, that it appeared.*

Euſeb. l. 7. c. 9. p. 126.

appeared truely, rather to be a Church of God, then the Court of an earthly Prince. Who when their Emperor Apoſtatized into thoſe great impieties of Tyrannie, and Perſecution, probably had both power and opportunitie to have finally cut off that wicked Magiſtrate, as *Ehud* did *Eglon*, if they durſt have reſiſted that power. We meet with going along in the ſame Hiſtorie, another *Cornelius, Marinus* a Roman Centurion, who being queſtioned for the faith he profeſſed, queſtioned not their Authoritie, neither made uſe of that power and intereſt he had in the Souldierie (who might be Chriſtians for the moſt part (as that *Legio fulminatrix* was) or at leaſt affected to Chriſtianitie) for his defence and protection, or for the ſuppreſſion of that Tyrants wickedneſſe: but after he had diſcourſed with *Theotecnus*, an holy Biſhop, who preſented him with a Bible and a Sword, *& præcepit ex illis duobus, quod magis eſſet ex animi ſententia deligeret: And required him that whether of them two he had rather have, he would chuſe, who without delay threw away his ſword, and with chearfulneſſe ſubmitted his neck to the Axe.* Iudg. 3. Euſeb. c. 14. pag. 130.

Many inſtances of the like nature might be produced out of thoſe ancient Hiſtoriographers, and that modern, but faithfull & learned Frenchman, *Thuanus*: onelie thus far we have the eſſigies of other Chriſtians in theſe, that though they could, yet they would not reſiſt that power they either

perſwaded they wil labor according to truth to recover this nation.

3. They are tender over the *Orthodox*, and thereof eſpecially rhe Miniſters of the Goſpel; readie to ſupplie their indigencies, to pardon their infirmities committed againſt themſelves, deſirous of nothing more then union with them; exceedinglie troubled to be made inſtruments of their affliction, and the others reſtauration. To this their own actions may teſtifie in many, and they ſtill will teſtifie in the due honor and preſervation of learning, and of learned men, as a means to diſcover the ſubtilties of Satan (covered by men of the ableſt parts) and to ſtrengthen the truth, to which we owe our nobleſt excellencies, and of which at all times, even in the Apoſtles times (when there was an immediate effuſion of the ſpirit) the Lord made uſe of, as ſerving truly to theſe ends. Yet I believe that there be many violencies offered againſt them in their eſtates and names, of which they in Authoritie are wholly ignorant; and I believe their actions hereafter will yet give a clearer evidedence unto this. Hereby it may eaſily be deſerned what kinde of Hereticks they be.

2. By way of conceſſion, admit the preſent magiſtrates ſhould be Hereticks, even under their government thou oughteſt to live in peace, and perfectly to obey them in all their Ordinances

that

that are according to the minde of God; and if otherwiſe he command thee, reſiſt not, though thou obeyeſt not: but in thy place reprove them, ſo that thy reproofs, through ſoundneſs of wiſedome tend to reformation, andnot to ſhame and diſturbance.

1. For we finde not any Magiſtrate (admitting he hath the gifts of Government) excepted from Rule, nor we exempted from due Obedience, and honour to any Magiſtrate under any ſuch qualification. But the rule runs in generall, *to be ſubject to the higher powers, to all that are in Authoritie, to every Ordinance of man for the Lords ſake.*

2. We finde not any example in the Orthodox, and reformed Churches of God, that by any regular and approved courſe, by any unanimous and free conſent, have laid aſide, depoſed, reſiſted, or ſleighted any Magiſtrate, for that Religion he hath profeſſed in the New, or Old Teſtament: though we know otherwiſe, Religion is the common and general plea for Rebellion; and ſo for excuſing all allegiances, as we have too many preſidents of this kinde. We finde not any King in *Judah* Depoſed for Idolatrie, nor the Prophets and Prieſts reſiſting their Authoritie for it, though faithfully, and ſharply reprehending them. Nor finde we any of the Churches of the new Teſtament, reſiſting or denying obedience to a Magiſtrate

purchaſed by his precious bloud. And to what end ſhould we have ſo *rich a treaſure of ſacred pro*miſes, *of a Crown of glory, Dominion, Reſt, and Immortality; of a Reſurrection to Chriſt, that ſhall judge the cauſe of his Saints, and of pleaſures at the right hand of God for ever, made to the perſecuted, afflicted, patient, well-bearing Chriſtian?* Why ſhould we carve for our ſelves here on earth by reſiſtance, and victorie, if we mean to enjoy our poſſeſſions, and our loſſes returned a thouſand fold over in heaven for enduring? In a word, if we had ſuch a Goſpel libertie (or rather an Heatheniſh, or Brutiſh licenciouſneſs) to reſiſt under this notion, all the Doctrine and Examples of Chriſt, and his Apoſtles, would be to none effect.

Object. But it will be further enquired, what if the Magiſtrate be *Tyrannicall*, oppreſſive, and unjuſt, ought we then to obey him, and pray for him?

Sol. To this we anſwer.

Firſt, If ſtill this reflect on this preſent Government, we ſhall anſwer by Negation. *Tyranny* we know conſiſts in the irregular, illegal, arbitrarie, irrationall, immoderate, and by-ended exerciſe of power; the end being to ſatisfie ſome private luſt of his or their own (that be in Authoritie) as pride, covetize, luxurie, revenge, *&c.* and not the common good. Now both in the way of adminiſtration, and in the portended ends of it,

(*rebus*

(*rebus extantibus*) this ſuppoſed *Tyranny* to my apprehenſion breaks not out, which appears upon theſe reaſons, which I ſubmit to the ingenuous readers judgement.

1 Becauſe theſe (I ſpeak of them that ſit at the *Stern*, thoſe *underdeck* may aſſume more liberty to themſelves unknown to the chiefe-ruling Magiſtrate) rule and govern by Law. Tyrants love not incloſures, to live and act in their Offices by preſcript, but to walk in Forreſt paths themſelves, yet to have all things elſe ſubmitted to their judgement, regulated by their will; their ſeales and countenances muſt determine caſes, diſpoſe of lives and eſtates; ſo that the ſubject muſt have no other Oracle then ſuch a Magiſtrates mouth, and the very Law lies locked up in his breaſt; and if he ſtoope ſo farre as to ordain Lawes, they are to be no boundary to a Tyrant, but an hedg to his people, in which there muſt be left ſuch gapps and paſſages that he may act beyond, beſide them; or elſe tread them downe at pleaſure by vertue of a ſupereminent prerogative overtopping all Law and Reaſon.

Now this is apparent to any impartiall apprehenſion, That ſuch as chiefly rule in this preſent *Government*, live not, act not, govern not *thus*: they have embarqued themſelves in the common Bottom with the ſubject, yeeld up themſelves and all theirs to the triall of the *ſame Law* by which the meaneſt ſubject is tried: and if it be tyranny

in this preſent exigence of time, to tax & onerate the ſubject with new Impoſitions, I ſay, if this be oppreſſion, they are then Tyrants and oppreſſors of *themſelves*, and their own *friends* and *tenants*, being no wayes free themſelves from them or any other burdens: and how irrational this is to any wiſe man, that men ſhould adviſedly oppreſſe themſelves, all may judge. The concluſion is, they act by Law, live under that Law in equall capacity with the meaneſt, which is no tyrannical Adminiſtracion.

And to this we may add, that if any Law ſwel above the Liberty of the Subject, or their priviledges, they are ready to entertain any informacion or motion to correct, or repeal (where a correction will not ſuffice) that Law: and ſo likewiſe to enlarge any Law that may make for the happineſſe and freedom of the ſubject in general: this many can aſſure of them in power, and all may know, that this hath no ſhew of Tyranny.

2 We muſt know, that *a Parliament being the Supream Authority of this Nation*, (according to Mr. *Pryn*, *&c.*) and including alone the Legiſlative power, into whoſe hands by free and unanimous ſuffrage upon ſerious deliberation the people have committed their Liberties, Lives, and Eſtates; I ſay, they acting in Parliament upon the intereſt of the people, and in reference to the common welfare, according to their judgement, (to which all our National affaires are cõmitted) cannot

cannot be ſaid in reaſon or conſcience, to rule tyrannically over the people.

3 As to their ENDS, I am not able to reatch them; but muſt leaue that to him for to judge, whoſe nature aud prerogatiue it is to ſearch the hearts and try the reines, to weigh mens actions, & to judg according to mens thoughts: if their ends be evill, & corrupt, GOD in time will finde them out, blaſt their enterpriſes & ouerthrow them in the makeing up their Ends: When they have puniſhed others, God will take them into his own hands, or create an unexpected ſcourge to puniſh them alſo. But in the mean while, this I can affirm of ſome chief Rulers, that they minde the publique affaires more then their own, and account it their being, to be ſpent for the Common Good. That they deſire not revenge, thirſt not after bloud, but could let tears fall upon the wounds of their enemies: through patience and many ſpeciall favours acted towards the Godly, (as yet diſſenting from them) they would therby make them their Debtors, and if it were poſſible bring them into one Fellowſhip. That they hate Bribes; and in time it will be manifeſt, that they will effectuallie promote and ſettle Religion in its puritie and unitie, according to the word of God, and religious policie according with the word of God: and advance it likewiſe by all other externall means that may properly conduce to it. And that through their means, the multi-

tude of Errors ſhall receive a total rout, and Truth ride in triumph. Of this we may aſſure our ſelves, if we may credit their perſonal practiſes, their affectionate, (and I hope ſincere) appeals to God both in private, and publick; their ſolemn promiſes, and reſolutions; their appeales to man upon their appeals to God, where in charitie I am bound to receive ſuch thoughts of them that ſuch are carried off from Tyrannical ends, & intentions.

Secondly, But admit the worſt, ſubſcribe to the clamour, *That they act Tyrannically, endeavor to ſet up their own intereſts, ends, and factions*, yet that does not diſoblige us from this our ſubjects dutie.

1. If Hereſie and Idolatrie are not ſufficient grounds to diſ-authorize, and diſ-office a Magiſtrate, then Tyrannie and oppreſſion me thinks ſhould not, *De jure*, Diſoblige a people from their Dutie.

2. Tyrannie is an evill of a perſon in power, making uſe of that preſent power to bring forth and eſtabliſh the evil thoughts, and baſe affections of his ſpirit: which power, if rightly adminiſtred, wonld overthrow Tyrannie and oppreſſion; ſo that *durante officio*, we owe obedience to him, *viz.* his power, though he act contrarie to the ends of it.

3. We muſt examine, whether that Tyrannie be not in the extravigant uſes of a limited

power

power, bounded in by Oaths, Laws, Covenants, and ſolemn Stipulatory acts, contracted betwixt the Magiſtrate and the Subjects, or no. If it be an abuſe of ſuch a power, which he only hath received in truſt, and ſo liable to account for the mannagement of it, he may be reſiſted by way of defence to prevent the utmoſt execution of his unguided will, leaſt he ſhould deſtroy himſelf, and them from whom, and for whom he hath received his power, (ſo that they that act herein, that examine and judge herein, be men in juſt authoritie) and if he prove incorrigible, and irreducible to act according to his Legal and intruſted power, he may be lyable to ſentence, and ſtripped of his power.

The conditions on which the Subject ſets up a power and Authoritie over himſelf ought to be performed, though to his ſlaverie and ruin, as in the caſe of *Saul*: but if the Subject doth faithfully perform his duty, and the Magiſtrate fail, (and that wilfully) in the performance of his conditionated dutie, then the next ſubordinate Magiſtrates are bound by the Law of God and nature, to defend thoſe ſubjects from oppreſſion, and to require an account of the truſt of the ſuperiour Magiſtrates. If the ſuperiour Magiſtrate ſin alone againſt God in the execution of his Office, to God alone he is accountable: but if he be a Magiſtrate entering upon his Government in truſt, and upon conditions, he ſtands reſponſi-

ble to them, to whom these conditions are made, or to them whom they appoint to require, examine, and determine according to the trust reposed in him, which must be by men noble and worthy, invested with a true and rightfull power.

4. A great cause of your rash condemnations, and exclamations against this power as Tyrannical, is from those unusual and extraordinarie impositions of Taxes. But know, that as a good Magistrate will not impose unnecessary burthens, so the good subject will take heed of wronging his superior, by calling that unjust and Tyrannicall, unto which the common necessity compels him. That which tends to the preservation of the whole, is not *Tyrannical*, though sometimes *Irregular*: and that supream Authoritie cannot act illegally, that hath power to alter, abolish and constitute Laws.

When the Magistrate sees the whole in great danger (nay, when a subordinate Magistrat perceives a part in a desperate estate on a suddain) it is then lawfull for him to proceed in the execution of his place against Law, & to use any means to that end, and not to stay for the ordering of those means by Law, till all be ruined: so it is lawfull to infringe some of the Subjects Liberties, to repair and maintain the rest of his Liberties.

I know such actions work much against the spirits of the wealthy and covetous Subject, who

mindes his own profit more then the publicks, & looks no further after the buſineſs of others, then he can work into his own: and therefore calls upon the Superiors for *Juſtice*, *Juſtice*, *Protection*, *Peace:* and the leaſt *Prevarication* (though it belongs not to him to cenſure) will ſpeedily open his mouth to cry out, *Oppreſſion*! and *Tyrannie*! But take heed; while the Magiſtrate is *Miniſter Dei pro tuo bono*, repine not at him ſeeking thy good; condemn him not for ſuch actions as *Tyrannicall*; ſuch acts living no longer then thy abſolute neceſſity informs them.

5. Admit that ſuch actions have a reliſh of *Tyrannie*, yet then (a wiſeman hath given advice) *That a dull humor in the Subject, is better then a ſharp, and Patience better than a Sword.* To foſter murmurings in the breaſt (which are but preparations for Rebellion, and a Civill Warre) is very dangerous: and our late experiences may teach and lead us to a patient ſuffering, rather then an impatient repining, which frequently precedes hazardous undertakings.

6 And if the continuance of troubles be ſo great (whether thorow the neceſſity of the publique or no) that they become very difficult to bee born, yet let us bear them as the ſervants of God did under thoſe unreaſonable and cruel Tyrants, *Nero*, *Caligula*, *&c.* and betake our ſelves to a ſolemn ſearch, and ſerious repentance for ſinne, the true cauſe of all thoſe griefes in all relations, and

perſons,

persons, that so suffer; and if we be sincere therein, where in persons or estates we shall sinde plain and sufficient cause preveneing those troubles: which in the best sence must be afflictions inflicted to prevent worse, as we let blood to prevent bloody fluxes, Feavers, and such more dangerous deseases: as that faithfull *Hystoriographer* relates, before that long and grievous persecution of *Diocleſian*, the failings of the Church were great. *Cum nos præ nimia quadam licentiâ in mollitiem delicatam, & diſſolutum ſegnitiem prolapſi, cum alij alijs invidere, maledictis inſectari, & prope nos ipſi inter nos petulantibus linguis tanquam mutuis armis impugnare, &c.—— Præſides eccleſiarum, alter alterius vires infringere, &c.—— cumq; ficta & adumbrata pietatis ſpecies, &c.* Then fell the Church into the sad time of travell under that cruell persecutor, and hee by desolation put an end to the Churches divisions. Our actions in Church affaires renders the English of it; he that reads us, will interpret that. While then we groan under our calamities, let us presse out some groans for sin, let our complaints against Superiors be turned against our selvs, let us water our chamber with teares for the divisions of the Church, and for the Magistrates also, that should *reſarcire Eccleſiam dilaceratam*, stand in the gap and make up our breaches. To this penitence ad patience, bear it because so justly deserved, since wee have stretched forth the hand to fetch in and

Anno Christi. 306.

haſten theſe troubles upon our ſelves, Which carry upon them the legible characters of our ſins, *Lam.*3.39. *Wherfore doth a living man complayn, a man for the puniſhment of his ſins?* why complayn? will that ſatisfy a provoked God? or wil it affect the Magiſtrates? *Calumniando pejores fiunt Principes:* to wrong the Magiſtrates by our calumnies, is to make them to wrong us, to juſtify our calumnies. Can vexatious and unquiet complaints affect God? who delights to ſee us meek, and our ſouls poſſeſt and kept with patience, and to heare compaſſionate praiers poured forth for our oppreſſors inſtead of diſcontented repinings.

7. Laſtly, Thou lookeſt upon ſuch Tyrants and oppreſſors as thy very enemies; thou art a private perſon, & haſt no remedy left but to Petition for them to *thy God*, and for thy ſelf *to them*; and this is thy holy duty. For they commit many evils in ignorance, oppreſſing, and perſecuting others, yet may be veſſels reſerved for mercy, as *Paul.* Our Saviour tels us, *That there will be many ſuch blinde Zelots in power*; *Seperabunt vos cenſure, & authoritatis vi, Ioh.* 16. 2. *That ſhall, &c.* And this did not they, but with colour of piety and authority, Chriſt prayed for ſuch, both Magiſtrate and People, that proceeded ſo high as to put him to death, *Luk.* 23. 34. *Father forgive &c.* It may be thou thinkeſt it a leſſe matter to pray for their pardon and converſion,

peace and outward happineſſe: but ſure the mercy is greater, and the grounds are as warrantable for this, as that. How much is this diſpoſition called for in us by the Lord, *to overcome their evil with our good*: Cruelty is overcome by Patience, and Tyranny by a quiet ſnbjection; Curſes, by Bleſſings, injuries, by well-doings. *Iuſtin. in Colloq. cum Tryph. Col. Grot.* Thus writes of Chriſtians, ἐυχόμεθα κ' αὐτῶν μετανοήσαντας πάντας ἐλέους τυχεῖν παρὰ τοῦ ὄντως φιλανθρώπου καὶ πολυελέου πατρὸς τῶν ὅλων Θεοῦ *We pray that they all repenting may find mercy from that God of all men, a pitiful and much merciful Father.* Should we look upon any man, and above all men, upon Magiſtrates to be our enemies, even above all men we ought to pray for them. Chriſt directs us unto this, as to a practiſe exceeding nature, and a diſcoverer *of the excellencie of his Goſpel-Doctrine*, wherein he appears far more glorious then any other Teachers. *Mat.* 5.44,45. *But I ſay unto you, love your enemies, bleſſe them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you. That yee may be the children of your Father which is in Heauen, for he maketh his Sun to riſe on the evil and on the good, and ſendeth rain on the juſt, and on the unjuſt.* Where we finde an argument drawn from our likeneſſe to God himſelfe, into which this practiſe would work us: For he indifferently rains bleſſings on the unjuſt as well as on the juſt: if thou wilt not let thy deſires concurre

with his providence, if thou wilt not pray for bleſſings on the unjuſt, God will beſtow them without thy prayers; yet though God do it without thee, and would if thou ſhouldſt be ſilent, he he hath appointed thee to pray, as a means to draw out thoſe bleſſings.

We ſhall then cloſe up this with that of S. *Hierom*, in Jer. 19. *Seek yee the peace of this City, Ut ſimus non noſtri tantum ſalute contenti, ſed inimicorum quoq; quæramus ſalutem*, So I ſay, ſeek the peace of this Common wealth, and ſilence thoſe reaſonings that may ſtirre you up to the deeds of the fleſh, that you may not onely be ſatisfied with your own, without others happineſſe, but that you might become inſtrumentall to ſaye others with your ſelves, even your enemies.

CHAP. X.

YEt there remains the two moſt difficult objections, that lie ſo much in the eyes of many pious men, that they cannot ſee their own dutie, and the things that belong to their owne peace.

Some object againſt the Lawfulneſſe of this preſent Authoritie, and therefore owe to them no obedience, becauſe they ſaw that they aſſumed by violence their authoritie to themſelves, and ſo are no leſſe then uſurpers, whom we ought not to obey, nor pray for.

As the other objection reflected upon the *adminiſtration of Government obtained*, ſo this queſtions the *reception, and ground of the Government it ſelfe*, ſince it appears to many conſcientious Chriſtians to be violently taken, and that by the hands of private perſons, and therefore neither to be obeyed, nor prayed for; For the reſolution of which,

Firſt, We ſhall lay down theſe following propoſitions to unty the knot it ſelf, by declaring the nature of our former Government, and of uſurpation it ſelf.

1. To introduce the reſt, I ſhall propoſe this Obſervation to any man that is but ordinarily

read

read in our Engliſh Chronicles. That the former power by which our Kings reigned, and under which our fore-fathers lived, was many times obtained by uſurpation (the true natural Heirs either baniſhed, impriſoned, or murthered by them) yet to them they yielded ſubjection, and ſwore allegiance; and by honour, and other ſecular preferments, having engaged certain flattering and ambitious ſubjects to them (for, for this end they claim the Origin of Nobility, and propriety in all mens eſtates to beſtow them on ſuch Favorites) who co-engaged multitudes of ſimple ſubjects (admirers of Perſons and Titles, *Dependants* on their Families and Eſtates (injuriouſly taken from others, and given to them or abſolute ſlaves to their redundant power) to maintain with their Lives and Eſtates ſuch uſurpers.

And hence it was that ſeveral families claiming the right of Succeſſion, at one time have hurried the whole Common wealth into Civil broiles, and the blinde Subject not minding his own ſafety, hath ſerved theſe particular intereſts, and been induſtrious to enſlave himſelfe to their private luſts.

And the like we read in all Hiſtories of Forreign Nations, both Chriſtian and Heatheniſh, That the beguiled Subjects through them, have been lead into ſuch practiſes to the prodigall expence of Bloud and Fortunes, not careing for

themſelves for whom Princes were made, but onely calculating on all paſſages their Princes will, as if for them they were onely made. And hence it hath been that all Nations have had ſo many *Phocaſes*, who by blood have aſcended the Royall Throne (affected with outward pomp and revenge) whom our *Fore-Fathers*, as well as *Forreiners*, moſt promptly have ſaluted *as their Dread Sovereign*, without queſtion of right or title. Indeed Treachery, Sword, and all manner of violence have given poſſeſſion to Kings, and by the ſame means have preſerved it till they have been extruded as they entered: I could bring ſundry arguments to diſcover this

Firſt, By their fair pretences for Religion, ſending it as the *Harbinger* to take up the hearts of the people for them, which they never practiſed in themſelves, minded, or loved it in others, and as ſuddenly laid it aſide, when by it chiefly they have obtained their deſires; and by theſe pretexts the zelously affected, and amongſt them, even the Miniſters of the Goſpel have often unadviſedly been ready to carry their Enſigns, and to advance their Deſigns.

Secondly, By that difficulty in obtaining any indifferent Laws to eſtabliſh the liberties of the Subjects, to give a little eaſe to their burthens, or in ſome ſmall proportion to counterpoize the ſeverall acts made in favour of particular perſons, and Dependencies; and even thoſe dearly bought,

bought,and as hardly wrung from them by piecemeal.

Thirdly, By that ingenuous ſubtilty in framing Lawes to Vaſſalize the perſons and eſtates of the people to their Superiors, not in reference to the preſervation of the whole (to which the Law of Nature, as well as of Nations ſummons us) but for the feeding of their Luxuriant practiſes, and ſecuring their oppreſſive commands and juriſdictions; not that I grudge thoſe priviledges which by Law and right belong to perſons of *Authority* and *Honour* beyond the common Subject, but that they ſhould not by their Priviledges endeavour to deſtroy the Subjects liberty: and an hard thing it was to finde a limit to their priviledges, when the Subjects liberties were hunted up into a narrow corner. Yet ſuch was their blindeneſſe, and unſenſibleneſſe (through deluſion or cuſtom) that they never knew or complained of Tyranny, or uſurpation, till this preſent age.

Secondly, To the Objection it ſelfe: it is the manner of uſurpers to come with a pretence of right, as well as power, by which power they uſe to recover that right: the right is by way of inheritance and ſucceſſion, lying in a natural deſcent, or collateral in marriage, or otherwiſe in Deed and Gift: for whereas the Gifts of Kingdoms (a large congratulation of Favourites) have been many, yet from ſuch as have ſolely conquered them by ſword; & as their right was ſmall or none

David againſt Hanun. Conſtantine againſt Licinius.

ſo

ſo it alſo as ſoon periſhed: but this hath been the chiefeſt practice of Heathens, or others provoked to Warre upon juſt grounds, as *David*, *Conſtantine*, and ſome others. But here we ſpeak to the moſt ſpecious plea of Succeſſion, which, whether it be juſt and reall yea or no, yet if once actually poſſeſt thereof, they will confirm it on their natural heirs.

Now in this alteration (called by ſome Vſurpation) of *Government*, they claimed no power to themſelves as ſingle perſons, by virtue of any Hereditarie, and innate Right in themſelves, more then in any other, but as publick, and repreſenting perſons in the name of the people, by whom they were Elected, in whom they ſpeak, and act, and to whom they are accountable; and having diſpatched their buſineſſe for the people, they return into no greater a capacitie then any other Subject; having the ſame rule, enjoying the very ſame Lawes, and Immunities, performing the ſame obedience, having nothing beyond or beſide the meaneſt Subject. Neither do they, nor can they perpetuate their Power in themſelves, by conveying it to their Poſteritie (from whom they did not receive it, and for whom it is too great to merit:) for it may be, that neither they, nor any of their Poſteritie may ever be Parliament men again; but ſtill remaining in the People (whoſe happineſſe in Common, is the ſumme of all things, the end of all Powers:) he

that

that is now of the meaneſt ranke, through his abilities and improvements may merit the ſame place of Honour for his ſeaſon, by the Election of the People.

Honour, and Titles of Dignitie, are Hereditarie (yet through tranſgreſſion they alſo may be loſt, and their places of Honour too:) but in no wiſe ought any power or places of truſt lineally be deſcendent, but ought to remain in the choice of them for whom all power is, and in former ages hath been ſo to the greateſt Offices in this Nation; elſe they would juſtly bring upon themſelves that judgement (which is the moſt ſaddeſt and the moſt deſtructive of all Temporal judgements) *To have children, Babes, and Fooles to judge and reign over them*; which is inevitable if power be Hereditarie.

True, though the Nobilitie of the Land was, and is honourable in my eies, eſpecially ſuch as have deſerved it for their great ſervices done for their Countrie, yet of late being created (as they call it themſelves) out of nothing, ſtood in ſtead of nothing to the Common wealth. And being in Parliament the Commons had not at all the leaſt intereſt in them, though created out of the out of the Commons (and therefore diſſolvable into the ſame principles) nay, immediately out of the houſe of Commons, who to advance their private intereſts, might have turned all the Commons into Barons, & ſo left the whole People de-

ſolate; and uſuall it was, when Princes found a worthy Patriot of the Peoples Liberties among them, to remove them by Honor, and crooken them with preferment.

3 Much ſtrength of argument to prove this Alteration an Uſurpation, in many mens judgements lies in this; Becauſe the power was tranſferd from one partie poſſeſt of it, and by right claiming it, to another by the hands of private perſons, *viz*: the Army; who then were but ſervants to the Parliament, their Maſters. To which may be returned:

1 Though ſervants have not a *mandative* power to lay their ſtrict injunctions upon their Maſters, to act, grant, and execute things correſpondent to their ſervants judgements; yet they have a *negative* power, to refuſe the acting of ſuch things for their Maſters as appear to them unlawfull: and in duty they are bound to reſtrain their Maſters from ſuch violent and unadviſed proſecutions, that will evidently caſt the whole both Maſters and ſervants into inevitable deſtruction, if ſtill followed on with induſtry and ſucceſſe by the ſervants: and no further do I apprehend they did or ought to undertake. And though in many caſes ſervants are not fitting and competent judges of the Reſults and Determinations of their Maſters Counſels, yet they may and ought to examine and judge their own actions (eſpecially tending to ſuch dangerous & dubious

dubious iſſues) and hearken to the rationall and regular dictates of their own conſciences: and men that have been led thorow various and wonderfull providences, exerciſed upon the ſame Buſineſſe and Quarrell before, as now at their ſecond Enterprizings, and to men of large experiences, and ſtill continuing their cloſe walking with God, and obſerving him in his and their own wayes, may bee let to ſee further into the things to come then others, and may diſcern further into the minde of God, may have ſtronger bonds and eggings of minde, whereby they may be able to inform their Superiors, and to which they are bound to yeeld up themſelves, ſo it bee upon a godly and rational, conſultation with the aſſiſtance of a lawfull power.

2 Admit ſtill there remayn ſome appearance of reſiſtance of Authority in them, yet wee know that they intended not the abolition of the Authority it ſelfe, which ſtill they honour, obey, and ſtand by with all their intereſts: neither did they ever oppoſe the whol Authority, but aſſiſted part of them, partners in that Authority. And this is moſt generally concluded as lawfull, that if lawfull Magiſtrates, though not ſo great nor numerous, as the reſt, ſhould countenance the ſubjects, they may oppoſe and correct the exorbitancies, and riotous extravagancies of the Superiour Magiſtrates; which yet aſcended not ſo high, the Parliament being the only ſupream Au-

thoritie of this Nation, in which the ſubject properly reſided and appeared; a part of which was oppoſed and ejected, of which there was a faire preſident of their own, who lately dealt ſo with the Malignant Partie of the ſame Parliament. And to this we may add, that many of them (thus called private perſons) have been great inſtruments in the redeeming of our Liberties, whom ſtill it likewiſe concerned to have ſome care in preſerving of them, that they did not ungratefully and negligently caſt away & loſe what God had given into their hands: and into this they were led by men among themſelves in juſt Authoritie *Civill* as well as *Martiall*. We may yet add, that there was the meanes of Servants, as petitions, &c. uſed before the leaſt violence was offered, which when acted, did not tranſcend the former Outrages and countenanced Diſturbances of Parliament in the ſame nature, if not worſe: which I know cannot excuſe any fault, but others calumnies may bee ſtopt by their own condemnacion.

To conclude this; the Common Safety of Religion & Liberty is the End of all Governments, nay of all mens Lives, *niſi nobis ſolùm nati:* and they cannot bee preſerved without an eſtabliſht Government: and where any form of Government through the corrnption of private perſons, the contracted and encroached priviledges of great perſons (through their cuſtomary continuance,

ance, or ſubtile ſtealth on blind & ſluggiſh ages) have worn away, and eaten up the Liberties of the Subiect, and ſtill ſtand directly oppoſite unto it, there may bee a Change and Alteracion of that Government, and no Uſurpation: So long as that Government hath its full Authoritie & Majeſtie, ſo long as it layes aſide perſonall & private intereſts, and thorow the reall maintenance of *Godlineſſe*, *Peace*, and *Righteouſneſſe*, diſſolves it ſelfe into the welfare of the Subject.

Secondly: But let us a little nearer cloſe with this Objection, that appears ſo forcible, and fall under it; ſhall wee a little admit the Objection, grant the thing, that really they have uſurped the power of this preſent Government unto themſelves; yet

1. We muſt know that it belongs not to any private perſon to determine of the right of Government, nor to require an account of any Magiſtrate of the grounds of his Rule; it is his goodneſs if he ſatisfie private men with the reaſons, & his Right therein, but it is not for them to demand thoſe reaſons of him; no not by Petition, unleſſe they have ſubordinate Magiſtrates to direct them therein, that ſo they may obſerve Order, and that it many be manifeſt to the Superiors that this action of theirs, proceeds not from a Riotous, and Rebellious combination. The greateſt Plea againſt this, is the caſe of *Athaliah*, who was depoſed and executed by *Jehoida*: but we

know that *Ieboida* was a publick Perſon, and of great authoritie, nearly allied to, and Protector of the ſupream Magiſtrate, a Godly and Holy man: and the preſent fact of *Athaliah*, was her evil intentions clearly againſt the judicial Law of God, and of that Nation, and was notoriouſly known to be Treaſonable, which makes not for the Lawfulneſſe of private perſons to combine, act, or aſſociat in any deſign againſt them that are in Power.

2. It becomes not private perſons, eſpecially Maleſactors, to demand the right of power of Judicature, but to maintain their innocencie by the known Law of that Nation, or if that Law be corrupt, then by the incorruptible word of God.

It is therefore in the collected obſervations of *Marlor.* in Rom. 13. *Non enim eſt poteſtas*, &c. *Quum igitur quæretur, cui parendum, non eſt ſpectandum qualis ſit, qui poteſtatem exercet, nec quo jure vel injuriâ, quis poteſtatem invaſerit, quare ratione eam adminiſtret: ſed tantum ſi poteſtatem habeat, ſi enim qui poteſtate pollet, jam indubitatum eſt illum à Deo eum poteſtatem accepiſſe*, &c. *Chriſtian, doſt thou ſee the Magiſtrate upon the Bench, or in any place of judgement, queſtion not who, or whence he is, he hath power, that is certain, & that power is of God.*

3. When a Power or Government is eſtabliſhed, no viſible authoritie lawfull, oppoſing, or diſputing

diſputing the ſame: it is good for us to yield our ſelves up unto it, to ſtudie the peace of it, to *pray* for it, *that under it we*, &c. It is no leſſe dangerous to a mans ſoul, then to the people where he lives to reſiſt it, if he impartiallie examine upon what ſolid grounds he can do it.

Laſtlie, What was ſaid for an *Hereticall*, *for a Tyrannicall Magiſtrate*, may be ſaid for an *Intruſive*, it is but *Error Perſonæ*, *non Officii. The Perſon ſins*, *not the Power*. The Power was, and is good, and all manner of Governments have been abuſed, and to them all we owe our dutie, under which we live, which is the ſumme in all, though diverſly, and by ſeveral adminiſtred. And ſure it is, if we make appeal to them, as we muſt do that lives under them, we muſt appeal to God for them, to direct them in all their determinations, for the Churches good, and our own alſo, in civil affairs.

Object. But ſuppoſe I have ſworn, *to be true and faithful to a Government contrary to that under which I live*, ought I then to obey and pray for that Government I live under?

Sol. 1. Certain it is that we ought to make a Conſcience of all our Vows, Promiſes, Oathes Covenants, Proteſtations, and Engagements, and as ſure it is, that he that will ſleightly, and upon eaſie grounds lay aſide ſuch, will as eaſily let go any of the Commands of God in his practiſe, eſpecially if we made them upon ſerious conſiderations,

tions, holy preparations, and in the times of our neceſſitie; and have had ſome gracious reſponces according to the occaſionall grounds thereof. And indeed in their own nature they are Divinely Obligatorie, and fits cloſe upon a tender conſcience; for though we make them to man, and about ſome Civil affairs, yet it is in the preſence of God to his creature, and thy brother; and it is his command for thee to perform all thy Vows. *Pſal.*15.4. *He that ſweareth*, &c. *Eccleſ.* 5.4,5. *When thou voweſt*, &c.

2. Yet there is difference of promiſes made to man, *of man*, and of promiſes made to man *of God*, in mans ſtead, though the truth and faithfulneſs of them both ought to be the ſame. For 1. the promiſes made to God of himſelf, may diſoblige us from promiſes made to man; but no promiſes made of man, can diſoblige us from them made to God: and ſo of mixt promiſes, partly of God, and partly of man, where both cannot be performed, man muſt be thruſt out firſt. 2. Promiſes made to God, bindes more firmly to the performance of that, which in equitie we ought to have performed, had we not promiſed it; but promiſes made to man are oft of ſuch things, to the performance of which, we were free as of our ſelves. 3. Promiſes made to God bindes for ever (if not in things indifferent, but them made to man, bindes not for ever, becauſe firſt in their relatives there is corruption. The man bound, &

the man to whom he is bound, may deceaſe; and Nature it ſelf teaches, that *Vno ſublato tollitur alterum*, and *relatum non poteſt ſubſiſtere ſine ſuo correlato*; one relative being taken away, ſo is the other in reſpect of that relation, & obligation: *actio moritur cum perſona*, is true in moral, as well as in Common Law. The *Apoſtle* hath a ſimilitude that might illuſtrate this plainly, *Rom.* 7. 2. *If ye, &c.* the woman which hath an husband, is bound by the Law to her husband ſo long as he liveth; but if the husband be dead, ſhe is looſed from the law & bond of her husband. This is the neareſt relation that can be, in which there is a certain *oneneſs*, and if on theſe terms the relations, & all the obligations are diſſolvable, then much more in relations more remote. Again; Secondly, there is a change in man himſelf: God is immutable, he cannot, he wil not diſoblige any man from promiſes made to the ſtricter obſervance of his wil, but man may: & if he that made the *covenant* or *promiſe* diſſolve it, it is diſſolved, I mean him to whom it was made, and by whoſe power it was made: the reaſon is good; he ſees no neceſſity of ſuch an *obligation* to him, and it being for his ſake, his ſafety, honor, &c. and a burthen to the *obliged*; the one party may part with *his own right*, to eaſe another. *Iuramentum promiſſorum quo aliquid promittitur homini, tantum in ejus gratiam deſinit obligare, ſi ille cui factum eſt promiſſum vel remittat, vel tollat fundamentum illud quo nitebatur.* *Ameſ. Med. l. 2. c. 10.* *The*

ſtance of an Oath muſt be juſt and poſſible; it is a ſin to promiſe what is not good to be done, or being promiſed cannot be done. To promiſe any thing contrary to the minde of God, is abſolutely ſinſul, & from that God does immediatly diſengage thee; to promiſe that thou canſt not do, is by conſequence a ſin, becauſe thou doſt it not. Somtimes God diſobliges us from the performance of our Promiſes, when he blocks up our waies by his *providence*, and will not let us perform them. The Lord hath clearly appeared herein to us in his viſions of *providence*, wherein he hath not walked obſcurely under ſecond cauſes, but above them, *and made his own armbare before us all, and be himſelf ſtood in the way againſt the political ends of the Covenant, litterally expreſſed in it*: & though providences be not an aſſur'd juſtification of precedent actions, yet the ſucceſſion of them, & that in a more then ordinarie way, have a *prophetical* Declaration in them, and in-minde us of the will of God *de futuro*, that he will eſtabliſh ſuch a *government* whom he much owns, and will make us that labors in it, to underſtand that of *Nebucadnezar*, *Dan.4.32. that the moſt*, &c. To cloſe this, the main ends of the *Covenant* binds us more ſtrongly to the performance of that, which without a *covenant* we are bound to perform, and to clear us before men, &c. and I hope I have great aſſurance (as much as man can have in man) that the main & *principal ends* thereof, this *preſent power* wil bring home unto us.

Chap.

CHAP. XI.

THis truth, that is, the Duty of a Christian subject to pray for the Magistrate, for that government under which he lives, may have its application,

1. To the subject, whom it *Corrects*, *Directs*, *Informs*.

1. *It corrects the erroneous, whereof the chiefe is*,

1. The *Jesuited Papist*, that would have a supream power in the Pope, the universal Vicar of Christ over the whole world, to depose and enthron what Magistrats he pleases, to set up a *Phocas*, &c. as also to change government at his pleasure, to cause the subject to withdraw his due obedience from the Magistrate, & instead of praying for him, *Excommunicates*, & *Curses* him with *Bel*, *Book*, and *Candle*. He likewise assumes to himself the power of *Dijudication* in all causes: denying that any *Clerk* or *Person* in *Orders*, shall appeal unto any Magistrate but his *Ordinary*. As the Apostle excepts none from Magistrates, so no subject from his duty: *pray for all men*, &c. *let Timothy*, &c. *all the Church at Ephesus, Minister & people pray for him. Si omnis anima & vestra, quis vos excepit ab universitate? si quos tentant excipere, sentat decipere*, saith a Father; *if every soule (must be subject to the higher powers) then yours also; who hath excepted you from this universality? be that would*

Vid. Willet. 7. gen. cont. in. Synop. l. 1. p. 36 Ger. de Magist. Pol t. p. 164. &c Iewel &c.

Bern. ad. Henr. Epist.

would except you, would ſeduce you. 2. The giddy *Anabaptiſt*, that would have a parity amongſt all Chriſtians, *fellow creatures, fellow Chriſtians*, and fellows in all things, and becauſe free by Chriſt in their ſouls, therefore free from all humane obedience. What have I to do with civil Powers and Magiſtrates, *&c.*? ſaith he: nay, he would not have a civil Magiſtrate in a Chriſtian Common wealth. Alas man! what wouldſt thou do? how wouldſt thou defend thy ſelf, and gain redreſs for injuries acted by evill men. The very unreaſonable creature might argue thee out of this opinion: but thou ſaiſt, that thou wouldſt have all men to live by that law which is in them: alas, what is the Law of the thief, the Murtherer, the diſhoneſt perſon, the man whoſe heart is hardened, and conſcience ſeared up? and will there be no ſuch in the beſt Common wealth? But thou wouldſt not have a Chriſtian by any means take upon him the Office of a Magiſtrate. There is more need of them then any; becauſe there is not ſuch able men, and good Chriſtians in that office: it is, that juſtice is refuſed, jndgeing mens cauſes by their perſons, and not their perſons by their cauſes. The Apoſtle checks the Chriſtian *Corinthians* for this, 1 *Cor.* 6. 1. *Dare any*, &c. ſure it is that the Saints the Apoſtle ſpoke of, ſo able to judge betwixt brother and brother, are very precious in theſe our daies; however its to be wiſhed there were more, that might deſerve fuller prayers, and freer obedience from the ſubject.

Vid. Aquin. 22. q. 104. Art. 6. Rutterford. Woll. Ger. &c.

Secondly,

Secondly, It directs the truly pious, and Christian Subject.

1. In point of Conſcience, thou lookeſt upon many in Authority, as really: baſe, and unworthy: Perſons of profane lives, corrupt j dgements, eaſily byaſſed, & onely filling up a place, nay, diſhonouring that place; well, thou ſayeſt that thou darſt not put up any requeſt for them, they and their practiſes are ſo abhominable in the eyes of God, I am affraid, to pray for them is a ſinne, at the leaſt a vaine petition. Truly, that place is to be lamented that are ſerved with ſuch Magiſtrates; but are they Magiſtrates, and ſo bad and unable? then they have the more need of thy prayers; for want of them they are ſo bad, it may be. But however in the meane-while you muſt diſtinguiſh between the Perſon and the Office: the Office adds to the Perſons, the Perſons take not from the Office; their perſonall iniquities, or officiall corruptions leſſons not their Authority, Power, Superiority, Magiſtracy, but becauſe of this, thou feareſt leaſt thou ſhouldeſt ſinne in praying for them: it is thy duty, and thou ſinneſt in not praying for them. Thou haſt a bad Child, a bad Father, a bad Miniſter, darſt thou not pray for them becauſe they are ſuch? nay pray the more conſtantly, and the more fervently, the higher their ſinnes cry, the lowder let thy prayers cry; the worſer that thou doſt finde them, the more doe thou pitty them. When thou prayeſt for them, thou prayeſt not that they might ſucceed in their iniquities, but become juſt; not to proſper and continue

in evill, but to turne from every evill way; thou owneſt not, but bewaileſt their faults; thou partakeſt not in their ſinne, but waſheſt thy hand, thy conſcience from it; and if there be any vertue, any grace, any thing of God in them, of that thou ſhareſt, in that thou rejoyceſt.

Moreover, as I have oft fore-ſpoken, the Apoſtle makes no diſtinction of Magiſtrates; he ſaies not, for ſuch a Magiſtrate thou ſhalt intercede, and for ſuch an one thou ſhalt not; he points not out the Magiſtrates in their manners, and qualifications, but for all that are in Authority we muſt put up all manner of prayers; and all Perſons as are to performe this, the pooreſt Chriſtian that lives upon the almes of Magiſtrates muſt pay to them the Subſidies of prayers (granted in the high Court of Heaven) to them as Magiſtrates.

2. In a duty, *viz.* to turne thy prayer into practice; what we ſincerely pray for, we ought diligently to labour for, uſing our prayers as the watring of our endeavours; elſe our prayers will prove a derideing and tempting the Almighty. Thou that prayeſt for all that are in Authority, that under them thou mayeſt leade a quiet, and peaceable life in all godlyneſſe and honeſty, to walke toward the Magiſtrate, & ſo act in thy place & calling, that thou mayeſt lay hold on that for which thou prayeſt, and helpe to worke out that peace which thou ſo fervently deſireſt. *Inefficax petitio eſt, cum precatur Deum ſterilis oratio*; a barren, an idle, and a ſtarveing prayer is an ineffectuall deſire; a naked wiſh is

Cyprian. de Orat: Dom.

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no prayer; but what thou actcſt as thou prayeſt lawfully, thou diſcoverſt the heartineſſe and ſincerity of thy prayers, and offereſt a double ſervice unto the Lord. Make uſe then of ſuch opportunities as are in thy hands, and make them ſubſervient to the Magiſtrates power; for let him uſe all his skill, and whet his ſword for the procuring hereof, yet in vaine will his endeavours be, without the readineſſe and willingneſſe of the Subject, who not for ſlaviſh feare but tender conſcience, not for mans ſake but the Lords ſake, ſhall apply himſelfe to make uſe of his directions, and thereunto make uſe of his owne intereſts in family, among friends, in all his relations publick and private, διώκειν εἰρήνην, ſaith the Apoſtle, ſo *follow after* and proſecute peace, as if thou wouldſt nere ceaſe till thou hadſt overtaken it. Let every man take his Oare, and with all the might and ſtrength he hath row in ſome part of the Ship of this Nation to preſerve it from ſinking and ſplitting againſt the ſe many Rocks that appeare in every paſſage of this Common-wealth. Let the Maſter of a Family, the Miniſter of a Congregation, and every private man conferre what he hath hereunto; let the lines of all our callings be drawn to this as to the Centre; then undoubtedly the labours of the Magiſtrate will prove effectuall; joyne therefore together hand and tongue, pray and worke, cry to him, cry for him, aſſiſt him in the worke to thik end.

Thirdly, this informes a Chriſtian of himſelf and the Magiſtrate.

1. Here is a glaſſe preſented to thee wherein

thou mayeſt ſee thy owne heart; deale uprightly with thy ſelf according to this Rule; what are thy aimes and intentions in praying for the *Magiſtrate?* are they for peace? that is well; a *Magiſtrate*, if a good man may ſee another good mans heart by his owne: he deſires a true and laſting peace. *Qui vere pacificus eſt, etiam belli gerendo pacificus. Aug.* his mind is ſo bent after peace, that he fights, he warres, he kills and demoliſhes places with a peacefull minde. *Pacem debet habere voluntas, bellum neceſſitas, non pax quæritur ut bellum excitetur, ſed bellum geritur, ut pax acquiratur.* Though the Church of God, the Chriſtian *Magiſtrate*, and Chriſtian Subject does hate the neceſſity of Warre and prayes againſt it; yet warres, that ſhe might obtaine it, ſhe deſires a peace, which is as the warme beames of the glorious Sunne to bloſſoming truths: holineſſe can never ſhine without peace to cheriſh it; and I believe, if the eyes of many of this Common-wealth were truly opened, they ſhould ſee the loſſe of holineſſe and truth in theſe late times of warre would exceed her gaines. Warre is no friend to truth in it ſelfe, nor to the powerfull and conſtant practice of godlyneſſe; and every private Chriſtian may finde this in himſelf, if he be poſſeſt of a divided, wracked, and diſcontented, and troubled minde, for that while holineſſe will be ebbing, himſelf abating, and flagging in the wayes of God: nay, ordinary Diſputes and Diviſions in Religion are no ſuccourers of grace, but ſuckers and dryers up of it; oh then its amiable peace that thou deſireſt, but is it that alone? thou

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art weary of trouble, and the feare of warres perplexes thee, thou longeſt for peace: peace, oh how earneſtly thou lookeſt for a meſſenger of peace, how welcome wouldeſt thou bid him to thy houſe, that thy burthens might be removed, and thy murmurings ſtilled; that as *Pſalm* 144. 12, 13, 14. *That our Sonnes might be as plants grown. &c.* this prayer proceeds from thy fleſhly affections, thou mayeſt ſee by thy purely carnall ends; thou ſeekeſt a *Magiſtrate* alone for thy ſelfe to ſatiſfie thy private and peculiar intereſts, and ſo long mayeſt thou pray in vaine. *Jam.* 4. 3. *Ye aske and receive not, becauſe ye aske amiſſe &c,* but wouldeſt thou have a *Magiſtrate* whoſe wings might protect and nouriſh a godly man, under whoſe Government thou mighteſt lead an holy life, as well as a peaceable? thou wouldeſt have Holineſſe, Peace, Truth, quietneſſe hand in hand; thou hadſt rather live under an *Hezekiah* and be beſieged in *Jeruſalem*, then ſit as a Prince upon one of the Thrones of *Nebuchadnezzar*, and be forced to bow unto an Image, or be hindred from a free ſerving of thy God, the God of Heaven. Piety is more beautifull then Tranquility; thou hadſt *rather be a doore-keeper in the Houſe of God*, then ſit and faire deliciouſly in Princes Courts; both are pretious bleſſings, but a good man cannot be ſatiſfied with peace alone: preſent him with Riches, and Honour, and Peace and an eleven of the choyſeſt and goodlieſt bleſſings thou canſt pick forth of Gods Treaſury, yet if *Benjamin* come not, he is full of ſorrow; for the life of a good man is bound up in

the life of godlineſſe and holineſſe: therefore he dares not pray for peace alone: for had he his outward peace compleated, he could not be at peace, while he ſees wickedneſſe on high, and iniquity abounding, and ſinne in preheminence, and eminent places; he cannot be at peace while ungodlineſſe and unholyneſſe is at peace and reconciled to Authority; his peace is a broken peace, his life a dying life. Then peace indeed is ſweet if not imbittered through ungodlineſſe; an unholy peace is ill, and therefore he deſires a quiet & holy life, a power protecting perſons and goods, a power advanceing holineſſe and truth: ſuch a *Magiſtrate* he prayes for, he prayes that every *Magiſtrate* might be ſuch. *Heb.*12.14. *Follow after peace and holyneſs, &c.* and he would not have theſe two ſeparated, which God hath joyned together. Protection from open enemies, and Seditious riſings: encouragements to Pietyand holy practices: deliverances from aſperſion and cruelty; the leaſt of the bleſſings is the laſt, yet a very precious and an acceptable mercy: If peace, if holineſſe; yet if we could not enjoy our owne, we were ſtill unhappy: if a peaceable, if ſeemingly an holy *Magiſtrate*, yet if not honeſt he would be a burthen to us; though if we were really aſſured of the two firſt, the laſt would undoubtedly follow: honeſty being the leaſt part of a Chriſtian, the ſtreame of his holy heart, and that wherein a Hypocrite and ignorant perſon might equall him; yet ſure it is, a *Magiſtrate* that ſets a ſure guard over his Subjects for a quiet and holy life, will judge righteouſly;

ouſly ; and though *Morality* be a common vertue, yet its the deſire and endeavour of the Chriſtian Subject, being the outward illuſtrating forme and credit to holineſſe and truths profeſſion, and gives a ſweet reliſh to, and is the happy ſolemnization of outward peace. Examine therefore the true frame of thy ſpirit, and thy earneſt deſires, when thou prayeſt for the *Magiſtrate*, is it really for the happy uniting of these three, Peace, Godlyneſs, and Honeſty? doſt thou ſet thy eye upon that promiſe made to the Church, and put it into petitions, *Pſalm.* 85. 10 *Mercy and Truth are met together, &c.* if this be thy temper, its according to the Apoſtles rule.

2. This preſents unto us the neceſſity of *Magiſtrates*, in what need the Servants of God, the Church of God ſtand of them, ſince by the Apoſtles order and command they muſt be ſo ſeriouſly, and earneſtly prayed for; for had not the Servants of Chriſt ſuch to defend them, they above all others ſhould have the leaſt quietneſſe, or honeſt dealing: could not they ſuck the milke of righteouſneſſe and peace out of the breſts of *Magiſtrates*; the breſts of *Mammon* and all the world beſides would yeild them nothing but poiſon. Nay amongſt themſelves, their peace would ſoure into conſuſions, Truth would be laid under Errors, Profaneneſſe out-juſtling holyneſſe, Ordinances made common and defiled, inſtead of Honeſty, injurious and uncivill dealings, had we not *Magiſtrates* many times to ſtep in to heale Church-breaches as well as the Common-wealths. What great paines that good Emperor *Conſtantine*

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tooke for the peace of the Church, and removing differences occasioned by some erroneous persons; he writes letters frequently to severall men of ability, and to their Counsells; he fights with his Armies against their Adversaries, he comes in his own person to the generall Assemblies, & there woes & beseeches them to peace, as if he had as particular a charge as any of them; he was a true *Nursing Father*, fed them with rich favours, and hûshed the wranglings of godly men, he gave them the brests of the world, Riches, Honour, Wealth, and Peace to such to live on, nay as if that was not deare enough, he gives his blood for them, and indures those miseries to conferre on them and preserve with them the contrary blessings. And not onely in this respect have the people of God a *Magistrate*, but in other respects to regulate their conversations; they have corruptions as well as others, which may breake out into as notorious acts as in the wicked: sometimes they may fall out about the world, estates, &c. & fall into great civill differences many times; these need not onely a brother to motion, but a *Magistrate* to command peace, and absolutely to determine the cases amongst them, whence else are those exhortations, 1 *Thes.* 4. 6. *That no man goe beyond, &c.* a caution, 1 *Pet.* 4. 15. *But let none of you, &c.* that a check, *Jam.* 4: 1. *From whence come warres and fighting, &c.* a good man hath the same roote-sin, and the same temptations, that same tinder, and the same presented to it as ungodly men have, that they may happen to fall into the same evill and condemnation with others; there-

therefore Gods people had need to pray for good and wiſe *Magiſtrates*, that may play the part of a skilfull Phiſitian to know how to ſearch and judge of the ſinnes of Perſons, in the nature of them, and how to apply his remedie, and in what degree and meaſure. What a ſad time was it in *Iſrael*, when they wanted a Prophet in the Church, a Judge and Governour in the Common-wealth; Brave times might ſome unbounded Spirits ſay, but ſee *Judg.* 17. 6. *In thoſe dayes there was no King in Iſrael, &c.* (That is, no Government, for as yet they never had any King in their moſt happy and flouriſhing eſtate) *but every man did that, which was good, &c.* What a ſad Nation ſhould we have, if every man might doe ſo, if every party unjuſtly head themſelves, and every perſon follow his own way, every man be his own Judge, Law-maker, Executioner, Councellor, and Interpreter. Finde me a Nation without men of licentious ſpirits, and irregular principles; and could you finde a Common-wealth of Saints, yet even then there might be need of a Magiſtrate: both for the Politicall order and beauty of the Common-wealth, and for the prevention of evills that may ariſe, and the preſervation of ſuch happineſſes which may be loſt; it being no leſſe difficult and honourable to preſerve, then to acquire ſuch bleſſings. As he muſt caſt out, ſo he muſt keepe out that evill-doer, and there is required no leſſe wiſdome and watchfulneſſe in a *Magiſtrate* to make and maintaine a fence ſo ſtrong as to keep out ſuch perſons, that may inſnare theſe happy Priviledges, as to ex-

tirpate and ſuppreſſe them being rooted amongſt his; No marvill the Apoſtle requires us to pray for them in all manner of prayers, which they themſelves ſtands in ſuch great need of; the more thou obſerveſt the Common-wealth, and the more thou enquireſt out the reaſons hereof, the more wilt thou be convinced of the neceſſity of this Duty.

CHAP. XII.

NOw touching the *Magiſtrate* himſelfe; all lies not on the Subject himſelfe: when Servants, and Children, and Wives are exhorted to love, reverence, obedience, &c. It intimates a Relative duty owing from the Maſter, the Father, the Husband; as it is in all relations, there are mutuall conditions that both of them are bound unto. Onely in generall, let the *Magiſtrate* make this uſe of this Chriſtian practice, Its a proper Duty of a Subject to pray for his *Magiſtrate.*

1. Here you have the Eſſay and Character of a true Subject, ſee his Diſpoſition, his Affection, his heart taken out of him and laid before thee: mans languages one to another are no certaine diſcoveries of their minde, but their prayers, which they dare not counterfeite when they goe to their God and Father, who is the ſearcher and trier of the heart and reines. Nay they not onely ſometimes pray for the Magiſtrate, but they make it their buſineſſe, this is a chiefe thing that in the firſt of all things they

they muſt place, even the happy Government of the *Magiſtrate*, and that they might enjoy a true Subjects life: as God hath committed them to thy hands, ſo they commit thee and thy Government into Gods hand; what thou laboureſt for, they truly pray for, that the Lord would enable thee with ſuch Graces and Gifts, to guide thee by his Spirit, and ſo guide himſelf too, that thou mayeſt rule and govern in Peace, Holineſſe, and Honeſty; ſee here his heart running in unto thee, his affections making haſt to meete, his endeavours ſtriving to anſwer the ſumme of a good Magiſtrates deſire, and to delight him in his own happineſſe; If thou beeſt a *Magiſtrate* and affected with men of other tempers, thou art no lover of thy ſelfe or the Common-wealth: if thou ſeeſt men otherwiſe diſpoſed, be aſſured that they are not true Subjects according to Goſpell interpretation; or if any of Gods people faile herein: blame not the truth and the way they profeſſe, they have been inſtructed in other Principles, better Rules are laid before them to walke by.

Then the *Magiſtrate* ought not to account him as the onely faithfull Subject, that is a ſolicitous informer, fills his eares with groundleſſe complaints, that ſtraines, ſqeezes, and forces the actions of men to ſpeaks in ſuch a Dialect; that as he hates them that are good, ſo he would ſet at difference the *Magiſtrate* and them that are good; ſure it is (how charitably ſoever ſuch as are in Authority, and judge of them, and howſoever they may uſe them as profitable to themſelves, (unleſſe in apparent caſes of

neceſſity, peace it ſelfe being concerned in it) yet they are according to the firſt qualification of the Apoſtle, the worſt Subjects a *Magiſtrate* can have, bringing much diſhonour on him that hearkens to them. For as the Prophet diſcribes them, *Iſa.* 29. 20, 21. *They watch for iniquity, that make a man offend, &c.* Theſe men cannot live but in the flame of revenge, and the fire of envy, they delight in the diſquietation and ruine of others, and therefore labour by ſuggeſted lies, and wire-drawn Truths to perplex the minde, to wrack and torture the Name and Eſtate of the true Subject, that truly deſires to lead a peaceable and quiet life; yet queſtionleſſe the eminency of their affection, and the exactneſſe of their ſubjection appeares onely in this.

Againe this informes, that a wicked perſon cannot be a true Subject; the contentious man being an enemie to Peace, diſquiets the innocent Members of Jeſus Chriſt; ſo the ungodly man is inwardly an hater of the happineſſe of the godly, and would be ready to entertaine, and violently to proſecute motives that might beget the diſquietneſſe of the Righteous; and if he ſhould follow the Principles of his owne heart, he can neither rule as a good *Magiſtrate*, nor obey as a good Subject; how can he pray for the *Magiſtrate*, that never prayed for himſelfe: his prayers as well as his perſon bring an abomination; The prayers of the Righteous availe much: In truth the wicked man is ſubject to none but the Divell and his owne vile affections, neither can he be; while an evill Spirit rules in him

him as in all Children of disobedience. He onely loves a *Magistrate* like himself, and delights to make him like himselfe, *Hos.* 7. 5, 6, 7. *In the day of our King, &c.* delights to see him live like himselfe, *Rom.* 1. ult. But heare how they will sound forth the commendations of a Minister of Justice, that will countenance or connive at their wickednesse: and its easily knowne in a County what a *Magistrate* is, by the persons that weare his Livery, and the Herauld of his Name; for such as the Subjects are, such is the *Magistrate* by whom they live: especially he is such in his Admirers and Agents. We reade that this Title is given to the *Magistrate*, who is said to be *pastor populi*, the Shepheard of his people, but sure it is: the ungodly persons are the scab of his Flock, and a curse of his Goverment; the ungodly person is the Tinder, the Contentious person is the Fire, while these two receive countenance from the *Magistrate*, the best of the Subjects shall enjoy little peace.

2. This may serve to guide the eye, and direct the heart of a good Magistrate, where he ought to place it; it may teach him, what value and esteeme he ought to place on the righteous man, considering what fruits he properly beares, so long as watered by the Doctrine of the Apostles, *viz. Peace, Godlinesse, Honestie.* If thou beest a gracious Ruler, and desirest so to governe the people, thou wilt delight in, and receive to thy selfe such as meet thee in the ends of thy Government. *Cornelius* was a good man, and loved men like himselfe, as good though

not as great as himſelfe; ſuch ſhall be neereſt his perſon, and things of truſt committed to them. *Act.* 10. 7,8. *He called two of his houſehold ſervants, and a deviout &c.* In thoſe dayes it was a dangerous thing to be a Patron of the Apoſtles, or any Miniſters of Chriſt; if it had beene knowne but to their Heatheniſh Emperour, or any of their Deputies, he had loſt his place of Command, if not his Life: yet with this buſineſſe (he had ſuch good ſervants of ſuch fidelitie) he durſt intruſt them. Therefore ſaith the wiſeſt of Magiſtrates, *Prov.* 16. 13. *Righteous lips* &c. ſuch is the nature of him, and then he directly moves towards the divine ends of his Office, *Rom.* 13. 3. *for Rulers are not &c.* Mark the reſolves and practiſes of that good and upright King, *Pſal.* 101. 2. *I will behave my ſelfe wiſely in a perfect way*: What is that way? See one ſtep he ſtruck therein, *verſ.* 6. *Mine eyes ſhall be upon* &c, They ought to have a good man in high eſteeme for his workes ſake; and above all, for the inward frame of himſelfe, which is compounded of Peace, Holineſſe, and Righteouſneſſe. You may behold him keeping juſt Lawes before they be, and helping the Ruler to that Peace and Righteouſneſſe in his way, that a Ruler cannot helpe himſelfe unto, by reaſon of the defect of his Law: a true Chriſtian makes it his buſineſſe privately and publiquely to pray and act for this: No ſooner are good Lawes made, but he rejoyces in them, lives more ſecurely from evill men, but no more ſecurely in himſelfe, having the ſame ſtanding Law in his Conſcience, nay, being a living Law to himſelfe.

King

King *James* uſed to ſay of a good Juſtice, that he was his beſt ſubject, and none deſerved better of him; and ſure the Countrey may ſay as much of him, as a Magiſtrate amongſt them: But what will Magiſtrates ſay, when they ſee Chriſtians walking like ſo many *Juſtices*, keeping Court in their owne Conſciences; and were there no Law, durſt not offend, nor breake the peace of common ſocietie? Sure ſuch are to be had in honour, that are ſo readie to every good worke. I know, that there are many in authoritie at this preſent, to whom good men are deare to them as the apple of their eye; yet againe I know them to be but men, and may receive accuſations privately ſuggeſted (having many comming to their eares) and ſuch being received, and the minde poſſeſſed of them, its an hard thing to unſettle them, and remove them from the affection; anger inveterated turnes to malice, and that to worſe; and ſome Rulers are too apt many times to ſpend their judgements, according to a ſudden apprehenſion, or preſent information. A Ruler ought to be very carefull herein, againſt whomſoever he receives any thing, or ſpeakes, eſpecially of a good man, whoſe heart is or ſhall be thus diſpoſed preſently to Peace, Holineſſe, and Honeſtie in all things; and in ſome particulars that obliquely ſeemes to oppoſe ſome of theſe, gives him leave ſoberly & ſolidly to come up unto them: in the meane time, let him not loſe that eſteeme and good affection, that is due from thee to him; which another day thou ſhalt be forced to acknowledge.

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3. This ſhowes in what a perillous eſtate the *Magiſtrate* ſtands: his foote is ſet upon a Hill, which if either to wet or to dry may prove ill for him: he therefore hath not onely need of his own prayers and watchings, but of others, of all good Subjects under them, of whole Congregations, Miniſters, and People: that their prayers aſcend with the greateſt ſtrength and force to the Throne of Grace: God requires us thus to act and intercede to himſelfe for them: the great danger they are in, appeares by the the neceſſity of their & our prayers, and the great care that God takes of them, who can thus bleſſe and proſper from himſelfe, yet not without meanes, this muſt not be forgotten above all things, this doe *firſt of all*: and this muſt be conſtantly at all times being a generall direction, *firſt of all*; ſlight not this, God himſelfe hath put up a Bill into thy hands every time thou goeſt into the Pulpit, *Pray for all that are in Authority*; and good reaſon, their temptations are ſo many and ſo great, Satan waiting on Miniſters, and Magiſtrates at all times, to be a lying Word in the mouth of the Prophet, and a falſe ſentence in the mouth of the Ruler: for if they erre, many erre with them, and in their ruines many periſh. Moreover they doe Judge and ſpeake for the Lord, and as in his ſtead and place, and thence doe their ſinnes much reflect upon the Lord; and they doe judge the Lords people, and his Inheritance, which ought tenderly to be reſpected: there be many extraordinary and occaſionall employments, that they need conſtantly to ſtand under the droping

droppings of the *Olive tree*, and we alwayes to be putting up our ſupplications for them, for ſupplying influences of Courage, Integrity, clearneſſe of Judgement and Wiſdome.

And here againe is taught them, that as the care of the people lies on them, ſo good people beares much care for them: they are affraid leaſt they ſhould ſlip or faile in the diſcharge of their places, if they doe, they mourn over them, they ſeek to reſtore them, being very ſenſible of their conditions, knowing what loſſe the people of God may ſuffer by them. And if ſuch be the charge of others for them, how great need have they in humility, godly temperance, and vigilancy to be overſeers of themſelves, and frequently to examine their owne hearts and wayes, and full fully to attend the Lord in prayer, and all other meanes for ſtrength and direction.

CHAP. XIII.

HErein by way of reflection, the *Magiſtrate* may take a view of his own duty to the Subject; what the Subject is bound to ſeek for of God, what they are bound in duty to endeavour to performe to him, for the *Subject* prayes that he he might lead a quiet, godly, and honeſt life under him, and to enable the *Magiſtrate* ſo to rule and governe, that his Government may conduce hereunto, which ought to be his ſtudy: ſhould he not pray

for him, and this calls upon me to handle the other part, the Rulers duty, and how juſt the expectations of the *Subject* are from him for their bleſſings: but I muſt leave this for another opportunity, which I hope God may caſt into my lap, onely in preſent receive theſe briefe Obſervations.

1. Let the *Magiſtrate* endeavour a confluence of theſe three, *Peace*, *Holineſſe*, and *Honeſty*: let him not ſatisfie himſelfe as a Politicall perſon, with Peace and Honeſty, but if it pleaſe God to bleſſe him with them, ſtrive by way of gratitude to returne the other for thy ſelfe upon the *Subject*; you have a dutious intereſt in them all, though ſomewhat different, yet ſo greate as to promote the remoteſt from your power, *Truth* and *Holineſſe*, you ſee how the Lord is pleaſed to joyne them in promiſe, *Jer.* 33. 6. *Behold, I will give unto them health, &c.* What we have laid up in promiſe, we ought to ſtrive each of us in our calling (which may conferre ſomething to it) to draw that forth, thoſe that eſtabliſh a laſting Peace, muſt build it upon theſe two Columnes, without which it will inevitably ruine, and thoſe will be ruined that lie under it; let it otherwiſe be laid upon the ſtrongeſt Baſis of Policy. I never read otherwiſe in the Hiſtory of any Church, either *Iewiſh* or *Chriſtian*, but where either of them two periſhed: either the Government it ſelfe, or at leaſt the *Magiſtrate* periſhed. When God would in a Viſion repreſent to *Nebuchadnezzar* (and therein to every *Magiſtrate*) his charge, he adumbrates him by a Tree, it was in it

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ſelfe great and ſtrong, though made ſo by the hand of God, that for Beaſts it might be both for food and ſhadow, and for Fowle to build their neſts in the ſpacious and loving armes of it; The interpretation is cleare.

2. That the Corruption of a *Magiſtrate*, or his Tyranny (as ſome terme it) conſiſts as much in the no-execution of his power, as in the licentious exceedings of the bounds of his juſt power; Its an hard thing to keepe in meaſue, though he muſt exceedingly endeavour it, that he neither two much ſlacken, nor too much ſtreighten his golden Reines; For beſides his own ſinne, and danger herein, its too ſubject to the unadviſed Subject, to murmure without juſt occaſion. Sloath and baſeneſſe of ſpirit is as much deteſtable, as ridgidneſs, and pride: there is partiality in both. Looſe not what you can doe, where it is good or ſafe; overact not what you may doe, though to your owne profit; yet there is leſſe danger in the exceſſe then in the defect, though this be much to be lamented, other as much to be hated. For an oppreſſive Tyrant is more tolerable for good men, and more wholeſome to a Common-wealth, then a Partiall, Idle, Fearefull, or unwiſe Magiſtrate, that will not, or cannot uſe that Authority committed to him: for at ſuch times we have multitudes of Tyrants, and concludes with deſtruction to the whole oftentimes.

3. Acts of policy ſhould not ſuſpend Acts made, or delay Acts to be made for Piety and Honeſty: Lay firſt theſe as the foundations of Peace, and God

himselfe will build a glorious Structure for us; build Gods House, and God will build our houses. We see in that Text that the Church in the first place would pray for *Magistrates*, so *Magistrates* in the first place would act for them. The Philosopher, that had more reason then Faith, could say, πρῶτον ἡ περὶ θείων ἐπιμέλεια. Chiefely, or first, our care should be about Divine things; and sure it is the best policy, for as a wise man said, *Jam verò publicè, qui salvissimus, nisi illa salva? Religio & timor Dei solus est, qui custodit hominum inter se societatem.* Now who may be safe in a Common-wealth, unlesse Religion be safe? for its Religion and the feare of God alone, that keepes the society of men among themselves.

Arist. Pol. 7. c. 8.
Col. Lyps.
Lyps. lib. 4. c. 2. pag. 172.

Let Gods way goe first, and it will enlighten, and it will guard our wayes; if we walke uprightly, even our enemies shall be at peace with us. But if we lay our owne counsels deepe, and lay aside (though for a while) the way of God, our owne counsels will destroy us, or God will destroy them, and make us know, that it is the safest and best policie, to gaine him, and keepe him on our sides; and in such cases it will prove the most successefull, at the least the most comfortable, to denie our carnall reasonings herein: Let us consult our counsels with our owne hearts.

Its bad to say with the worldling, I will but provide so many Portions, and obtaine such a proportion of Land, then I will rest, and serve the Lord; let us not first seeke our selves, then the Lord: its no part

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of true Faith, to trie what the Lord will doe first for us, before we doe any thing for him; and its no wisedome, to trust our hearts till then: for they not onely coole in the meane time, but are subject to severall mutations, from temptations arising out of the alterations of our conditions. In a word, while the Magistrate makes fences for his owne Government, let him make some for Christs, and let not his Church lye so open, his Lawes so loose, and readie for spoile and defilement; least God pull downe the hedge of the Magistrates territories, and rayse up another Magistrate, that will take care of his owne.

4. The Common-wealths peace cannot be firme, without the Churches peace; if the Church be tossed upon the waves, the Common-wealth cannot be in a calme: but when she rides under a full sayle, and all her men acting in their severall offices and places, its a signe that then the Civill Government is well, and settled, or will be so. How-ever, no permanencie to Peace, while there is no assured and reall establishment of Religion. Saith *Jehu*; *What peace, while the whoredomes of thy Mother* Jezebel *are so great?* While Israel ungratefully neglected the House of God, after her deliverance, God had other secret judgements to eat out her comforts, and to make her libertie more miserable then her captivitie.

Now there is a *Negative* Peace, when the Magistrate, as a third man, interposes himselfe betwixt jangling parties, and by his power abates differences; this is well, but this will not long continue: the severitie of a Judge may make the high-way so plain

and peacefull; that a rich man with his wand may walke in the duske of the evening; but till thoſe mens ſpirits be made honeſt, there will be ſuch to interrupt it againe. Now there is an *Affirmative*, where there are holy and ſure grounds for reconciliation and unitie layd for the Church to walke by, its probable then to be One indeed, and a reall Peace eſtabliſht. *Quibus ſpiritus unus eſt, unus ſit & animus & ſenſus, Cypr. in Orat. Dom.* in whom there may be one ſpirit, one minde, one meaning: ſurely, to have one way in generall to walke by, is the next way to reduce men unto it. A great Polititian was in judgement, that it behoved a Common-wealth to have but one Church in it, which is directly conductive to civill Peace. Wee all deſire to ſee this liberall and beautifull Queene, *Peace*, to be Regent amongſt us, and to command us to beat out our Drum-heads, and beat our Swords into Plough-ſhares. But doeſt thou deſire this for thy ſelfe? ſo does many: for the publique? that's more noble: for God? that's Chriſtian: Thou askeſt it; aſkſt it for Gods ſake; not onely as the efficient cauſe and ground in himſelfe of beſtowing it on us, but as the finall cauſe, on which thou wouldſt beſtow it.

Lypſ. lib. 4. c. 2. pene toto.

Pray for the peace of Jeruſalem, they ſhall proſper that love it. Jeruſalem was the chiefe Citie, and place of juſtice; Jeruſalem was the chiefe place of worſhip, and type of the Church of God, *pray for the peace of both*; pray out of worldly and ardent affection, from a ſincere and entire heart, deſiring to ſee Sion in her beautie, and theſe teares of diviſion, of

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losse, of feare, of bloud, to be wiped off; sure such prayers are full, and will be most like to speed: but alas! what love men beare to Sion, their faint and very wishes for peace doe too much testifie! Howsoever pray for it, thy prayers may counter-worke others endeavours. Therefore we pray for Magistrates, as our dutie, being subjects, as Rulers over us, and Nurses of Sion; both Magistrates & people pray for Sion, because they all are, or ought to be her subjects, and to lay all they have at her feet, to serve her: And let them know, that such as out of pure affection pray for her, *shall prosper*. Here is the encouragement of all, *they shall prosper*, &c. Men may pray for peace, and not love the peace of *Sion*, nay be inward enemies unto it, therefore they prosper not. Men never saw in the Promise the excellency of *Sion*, what is foretold of it, therefore neither pray for, nor love it, these prosper not likewise. But if the private man would prosper in the Shop, the Field, the Family: if the Minister would prosper in his Calling among his people, or the *Magistrate* in the administration of his Government: let them love the peace of *Ierusalem*, let that love breake into the flame of desires, and pray for it. And let the God of peace, for Christ his Sons sake the King of Peace, and head of his Church, send down his Spirit to guide the hearts of all his people in the way of Peace, that so his Jerusalem here below may be restored to her glory, that is now in trouble, *Amen*.

FINIS.